The CHRISTIAN CENTURY

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What Kind of Peace In Spain?

An Editorial

Nazi Shadow Over Switzerland

By William B. Chamberlain

Should the Neutrality Law Be Repealed?

An Editorial

Liberalism Confirmed

By Edward Scribner Ames

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In This Issue

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Coming

Next in the series on "How My Mind Has Changed in This Decade" will be Bishop Paul B. Kern, of the Methodist Episcopal Church, South. . . . Articles to look forward to: Harry F. Ward in a left-wing view of the proposed world conference; Henry Nelson Wieman on Kierkegaard; F. Wilhelm Sollmann, minister of the interior in the Stresemann cabinet, on "Have German Churches Broken With Hitler?"

The CHRISTIAN CENTURY

March 22, 1939

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Contents

Editorial
- Editorial Paragraphs 371
- What Kind of Peace in Spain? 374
- Should the Neutrality Law Be Repealed? 375

Quintus Quiz: The Book and the Coffee Pot 377

Contributed Articles
- Nazi Shadow Over Switzerland, by William B. Chamberlain 378
- Liberalism Confirmed, by Edward Scribner Ames 380
- Beginning at Amboy, by Gaius Glenn Atkins 383

Books
- The Vatican as a World Power, by Joseph Bernhart 385
- Modern Humanism and Christian Theism, by Elias Andrews 386
- Books in Brief 386
- Books Received 387

Correspondence 388

News of the Christian World
- Correspondence from Washington 390
- Correspondence from Cleveland 390
- Correspondence from Iowa 392
- Correspondence from England 392
- Correspondence from Alberta 393
- Correspondence from Germany 394
- Correspondence from India 396
- Correspondence from New York 398

The New Films 399

Calendar of Coming Events

Mar. 21, 22. Interdenominational Post-Madras Conference, Cleveland, O.
Mar. 24, 25. Anti-War Mobilization, Keep America Out of War Congress, Carnegie Hall, New York City.
Mar. 26. Ford Hall Forum, Boston; Francis E. Townsend-Raleigh W. Stone debate.
Mar. 26. Chicago Sunday Evening Club; Henry Sloane Coffin, speaker.
Mar. 26, 27. Interdenominational Post-Madras Conference, Minneapolis, Minn.
Apr. 1. Fellowship of Reconciliation Luncheon, Chicago; Canon Charles E. Raven, speaker.
Apr. 2. Chicago Sunday Evening Club; Canon Charles E. Raven, speaker.
Apr. 2. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
Apr. 9. Chicago Sunday Evening Club; Rufus M. Jones, speaker.
Apr. 10-12. Iowa Disciples Ministers' Institute, University Church, Des Moines.
April 11-13. Interdenominational Ministers' Retreat, Ohio Northern University, Ada, O.
Apr. 11-14. Fifth Annual Conference on Conservation of Marriage and the Family, University of North Carolina, Chapel Hill.
Apr. 12, 13. Annual Meeting, Associated Church Press, Washington, D. C.
Apr. 13. Annual Meeting, Philadelphia Federation of Churches, Temple University; G. A. Buttrick, speaker.
Apr. 16. Ford Hall Forum, Boston; Bertrand Russell, speaker.
Apr. 17, 18. Methodist Episcopal Post Graduate Association of Illinois, Illinois Wesleyan University, Bloomington; Ferdinand M. Isserman, speaker.
Apr. 24-26. Annual Pastors' Conference, Crozer Theological Seminary, Chester, Pa.
Apr. 24-28. American Seminar, Washington, D. C.; Sherwood Eddy, leader.
Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker. Subject: "What Is Christianity?"
Apr. 25. Annual Meeting, Federation of Churches, Cleveland, O.
Apr. 26. Uniting Methodist Conference, Kansas City, Mo.
Apr. 29-May 5. American Seminar, New York City; Sherwood Eddy, leader.
Apr. 30. Church Federation Sunday, Minneapolis, Minn.
May 1-3. Tenth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 2, 3. National Fellowship Meeting, Disciples of Christ and Churches of Christ, Englewood Church, Indianapolis.
May 4-6. Annual Meeting, Women's International League for Peace and Freedom, Washington, D. C.
May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.
May 15-17. Baptist Woman's Missionary Union, Oklahoma City, Okla.
May 17-21. Southern Baptist Convention, Oklahoma City, Okla.
May 23-25. U. S. Chaplains' Convention, Netherland Plaza, Cincinnati.
June 9-16. Annual Meeting, Methodist Foreign Missions Conference, Swarthmore College, Swarthmore, Pa.
June 12-23. Kansas Institute of International Relations, Bethel College, North Newton.
June 14-24. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

EVENTS are moving too rapidly in what was Czechoslovakia to permit more than tentative comment at the moment of going to press. Three armies are invading the dismembered state. Germany is marching eastward through Bohemia and Moravia; Hungary and Rumania are marching northward through Ruthenia. Slovakia has declared its independence; Ruthenia has followed its example. And Hitler has celebrated the first anniversary of his entry into Vienna by announcing that he has "taken the Czech people under the protection of the German reich." What the final disposal of the shattered Czechoslovakia will be it is too early to say. Certainly Bohemia and Slovakia will be reduced to the status of German dependencies, if they are not incorporated outright in the reich. The clash, if clash there is, will come in Ruthenia. Will Hitler permit Poland and Hungary to join hands there and thus block his pathway to the Ukraine? Or will Poland permit Hitler to occupy this territory, thus placing his foot firmly inside the Ukrainian door and encircling southern Poland with his armies? We should know by next week. Meanwhile, it appears that this newest nazi expansion eastward will serve to lift much of the pressure off western Europe, at least for the time being.

Hitler Again Moves Eastward

Jewish Refugees From Italy

SUNDAY, March 12, was not only the day of the coronation of the new pope at Rome. It was also the day which was the deadline for the exodus of some thousands of Jews from Italy. Nightfall found many of them, it is reported, making their way on foot painfully over the Alps which form the northwest boundary of Italy. That is a cruelly rugged region, and this is not the first time its snowy slopes have been trodden in winter by the feet of refugees driven by persecution. Milton's noble sonnet, "Avenge, O Lord, thy slaughtered saints," was evoked by the bitter experience of the Waldensians who were driven from their homes in these mountains. The survivors returned, and are still there. For them, these Alpine fastnesses have been a refuge. But to those who must scale the summits not to return to the green valleys of home but to go on into alien lands where a dubious welcome awaits them, if they are admitted at all, the Alpine crossing is a tragedy for which no happy ending is in sight. The enraging thing about this Italian anti-Jewish campaign is the utter senselessness of it from every point of view. There is no economic injury to be remedied by expelling the Jews from Italy, no cultural contamination to be averted, not even any fallacious theory of racial purity to be served. It is merely a cheap imitation of the nazi fanaticism without even the excuse of a fanatic's crazed sincerity.

Gandhi and Viceroy Both Win

RAJKOT is one of the smallest of the native states of India but it afforded Gandhi a field for one of his largest victories. His protest against the autocratic rule of the prince of that state and his demand for reforms that would permit popular participation in its government produced no results until he adopted his old technique of fasting, announcing that it would be a "fast unto death." It is difficult for Occidentals to understand the compulsive force of that instrument, but the people of India understand it. Gandhi's followers rallied around him. Nonviolent demonstrations quickly became too serious to be ignored. But the chief factor was Gandhi himself. Four days of fasting were sufficient. The British viceroy felt the urgency of the demand, as well as the justice of the cause, and brought pressure to bear upon the ruler of Rajkot, who yielded. It was a victory for the viceroy too, and it may be a precedent leading to the liberalizing of the autocratic governments of other native states. Under the Indian constitution, representatives of the provinces in the assembly are elected by the people, but representatives of the native states, which include about one-fourth of the population of India, are appointed by the princes. Moreover, the local governments of the native states are all despotic in principle, some pretty good in practice,

others terribly oppressive. The recent incident is a step toward ending the irresponsibility of these governments. Furthermore, it has given the Congress party and the British administration the experience of being allies for the removal of abuses that are odious to both, and it has revived and confirmed Gandhi's moral leadership. A four-day fast seems a small cause to have produced so large an effect. But the fast was only the symbol of something much greater. Because everyone knew he really would make it a "fast unto death," it was the symbol of one man's complete devotion to a cause and of the allegiance of millions to his leadership, and it was a just cause.

Mr. Chamberlain Sees Light Ahead

GUNFIRE in Czechoslovakia and the general state of affairs in Europe may make the outlook seem dark. But Mr. Chamberlain keeps optimistic. Indeed, his optimism seems to be growing. Recently the British prime minister took the unusual step of calling in the press to forecast the probable course of European events during the rest of the present year. In this country, such a move by the head of the government would not cause much remark, but in England it was almost without precedent. To the correspondents Mr. Chamberlain said that, now that the fighting in Spain is about over, the way has been opened for a negotiated settlement of the difficulties between Italy and France. Italy, the prime minister indicated, is not serious in its claims on Corsica or Nice. Mussolini will be satisfied if he gets what he wants in Djibuti, Tunis and on the board of the Suez canal. Mr. Chamberlain saw no reason why these claims could not be easily adjusted through negotiation—more than a hint to France that British support would be available to Italy on these issues. As soon as the French-Italian trouble is settled, the prime minister believes that the way will be open for a general European conference. From that he expects to see emerge a disarmament or arms limitation agreement. This, whatever its proportions, would at least be large enough to reverse the present fevered rush toward armament and war. To be sure, Mr. Chamberlain's optimism is not causing England to reduce her arms expenditures, and she has just officially announced her readiness to send an expeditionary force to help an invaded France. But the fact that this man at the very center of the European crisis has not given way to despair, but on the contrary is increasingly hopeful, should help to buoy up faint hearts on this side of the Atlantic.

Armament Makers Want No Supervision

AS everyone knows, American airplane manufacturers are reaping a golden harvest these days. Not only is our own government embarking on an unprecedented airplane building program, but England, France, Holland and perhaps some other foreign nations are being encouraged by President Roosevelt to place gigantic air armament orders in this country. The more disquieting, therefore, is the fuss stirred up by the Barkley amendment which the Senate attached to the bill providing 6,000 new planes for the United States army. Senator Barkley is the leader of the majority forces in the Senate, so his amendment can hardly be interpreted as a veiled attack on the administration. Yet as this is written, it is being fought in conference with astonishing ferocity. All that the Barkley amendment provides is that the new airplane orders are not to be placed with firms which do not obey the national labor relations law. That surely seems a reasonable expectation—that airplane companies producing for the government shall obey the labor law. But the companies are up in arms. Their spokesmen at Washington are fighting the provision tooth and nail. The chances now are that it will be stricken from the bill before it becomes law. At the same time, Senator Norris has brought down another storm on his devoted head. As the airplane bill was on the point of passing the Senate, Senator Norris had the temerity to propose that a Senate committee keep track of the profits which the airplane companies make during this boom period. So revolutionary a proposal never even reached a vote, but a portion of the press is screaming imprecations at the Nebraskan. All in all, it looks very much as though the happy days of 1914-1918 profiteering were almost here again. (Later: The prophecy made above has already come true. The Barkley amendment has been stricken out—to the great delight of the airplane companies. Worse still, the A. F. of L. is understood to have supported this action, probably because most of the unions in the airplane factories belong to the C.I.O. How long will it take organized labor to realize that this precedent of ignoring the labor law, set in the case of the first industry to feel a major war boom, will almost certainly be extended to all other industries when the war production boom reaches them?)

Will the Pope Mobilize Christian Opinion?

FROM VATICAN CITY, even before the coronation of the new pope, came reports through Catholic agencies that at least two approaches had been made to Pius XII with a view to gaining his participation in a mobilization of religious opinion in the interest of peace among the nations, good will among men and liberty for all people. The first proposal, advanced by George Lansbury, the veteran British campaigner for peace, urges the pope to call an Easter conference of all Christians to meet on the Mount of Olives at Jerusalem. The second, which is not a definite project but is perhaps all the more likely on that account to produce some result in the long run, is an effort by Dr. Everett R. Clinchy to bring to the pope's attention the work of the National Conference of Christians and Jews, of which Dr. Clinchy is executive secretary, with a view to securing heartier participation of Roman Catholics in its work for the removal of prejudice and the promotion of tolerance. A few important Catholic laymen are active in this organization, but the hierarchy has been generally unresponsive to its appeal, and bishops have more than once refused to permit priests to participate or have even withdrawn them from programs after permission had been granted. The general theory has been, of course, that the Roman Catholic Church could not cooperate with any other

church under conditions that might seem to imply that the other church is a church or has any legitimate existence. That can be easily understood and there is no reason to expect any departure from that principle. But the National Conference of Christians and Jews is an organization of individuals, not of churches. Whether through this agency or some other, there ought to be ways of giving effective expression to whatever ideas of good will and religious and civil liberty are cherished in common by Protestants, Catholics and Jews. The Roman Catholic Church will not compromise its position by such cooperation any more than Protestantism will. The first does not admit the legitimacy of the second's separate existence, and the second does not admit the validity of the first's claim to authority. But the members of both have certain ideas of social morality, justice and human rights which they hold in common and which religious Jews share with them. Cooperation to advance the principles in which they differ from the pagan world will not compromise their devotion to the convictions in which they differ from each other.

Refugee Co-ops Flourish In 'Free China'

SEVERAL MONTHS AGO we mentioned with satisfaction the reports that cooperatives were to be formed among the refugees who had retreated westward as Japan's armies penetrated into China. The scheme seemed to offer a constructive method of dealing with the largest refugee problem of modern times. Now we are able to report that what was then promise has become performance. From the *North China Daily News* for February 3 we learn that these cooperatives are springing up widely throughout what is generally called "free China," and that the Chinese government has been so impressed by their practicability and productive output that it has given $5,000,000 for their further development. "When the movement actually began at the end of August 1938," says this Shanghai newspaper, "it was estimated that over six months would be required before the cooperatives could begin producing anything to satisfy China's unprecedented goods famine. Yet by January 1, only four months from starting, the Chinese Industrial Cooperatives listed 170 cooperative societies or units spread over its 1,600 mile semicircle that encloses the occupied portion of the Yangtze valley." Technical direction is provided by Dr. J. B. Taylor, formerly of Yenching University and the London School of Economics, and Dr. Y. P. Mei, former dean of the college of arts at Yenching. Provincial leaders are recruited from Chinese who formerly held high technical positions in eastern China. Thus, the co-ops in Shensi are directed by two American-educated engineers who were formerly in the Shanghai public utilities. The cooperatives are producing not only food and clothes for the army but all sorts of civilian requirements. Among these are listed alcohol as a gasoline substitute, malleable iron to replace steel, a strong white paper from a local species of poplar, native oils, shoes, ceramic wares, woolen cloth, knitted stockings, candles, soap, flour, towels, cotton cloth, medical cotton, coal, iron, caustic soda and lead. There is even a flourishing transportation co-op, caring for local freight. Prof. Hubert S. Liang, of Yenching University, is now in this country attempting to interest Americans in this cooperative enterprise. He should have no difficulty in doing so.

Palestine Conference Still Deadlocked

LITTLE progress has been made toward a solution of the Palestinian question at the London conference. During the past two weeks, Jews and Arabs have alternately felt encouraged to believe that they would get at least their minimum demands, but never both at the same time. At the present moment it appears that both are somewhat discouraged. The various alternative proposals that have been put forward by the British representatives in the conference are acceptable to neither. These possible arrangements include: (1) The establishment of a bicameral legislature in which the lower house would be elected on the basis of population, which would give it a more than two-to-one Arab majority, while the upper house with equal representation of both would have control of such controversial matters as Jewish immigration and land transfers. (2) A cantonal arrangement under which Jewish and Arab districts would be autonomous in regard to local matters and would jointly control national affairs. (3) A plan by which self-government by Arabs and Jews would be supplemented by a British administration which would arbitrate between them when necessary and serve as arbiter in questions of concern to the country as a whole. Except for the indefinite continuation of the mandate implied in the last of these, the plans have assumed the independence of Palestine after five years. The deadlock arises from the fact that, while the Arabs insist upon immediate independence and majority rule (which means Arab rule), the Jews cannot see how they are going to have a secure "national home" as promised in the Balfour declaration however interpreted if Arabs are to rule the country. Insoluble as this problem seems, in view of the conflicting promises that were made to both sides during the war, it would be more difficult still if it were remembered that the dismemberment of Syria into British and French mandates was a wartime improvisation that ignored both the history and the wishes of the people, and that the real problem is that of Syria as a whole, not merely of Palestine. But now that Great Britain and France are again so closely united in common cause, it might be both possible and desirable to look this situation squarely in the face.

When the Radio Grasps Its Opportunity

A SLIGHT TWIST of the wrist carries the Sunday evening radio listener from the closing strains of the hymn which ends the Ford program to the near-insanities of the Marx brothers, who perform on behalf of Mr. Kellogg's corn flakes. For the past few Sunday evenings, however, a new note has crept into the Kellogg hour. It has marked the advent of the British actor, Basil Rathbone, as master of ceremonies. Whether Mr. Rathbone or his script writers are responsible, we do not know. We

can only report on the result. Not long ago Mr. Rathbone told a story of war days in France. It concerned a light-hearted young subaltern, making his way back to rest billets in a quiet sector, who induced a group of artillerists to let him pull the lanyard that fired a British cannon. It was the only shot fired by the British in that sector that day. The young officer fired it without any thought as to where the shell might fall. Within a few minutes the Germans retaliated with a single shot. It fell within less than a mile of the British cannon, smashing a dugout in which four British officers were resting and killing all four. One was a brother of the subaltern who, just for a lark, had asked to be allowed to fire the big gun. The subaltern, said Mr. Rathbone, was himself. And from that he passed immediately to praise of "a thin old man, armed only with an umbrella," wearing himself out dashing back and forth across Europe, intent only that a general war shall not break out again. For him, declared the actor, a shrine should be set up in every heart. As he said it, it was more than the mere repetition of words in a script; it was the authentic utterance of a man who knew war face to face. A week later he repeated much the same message, this time making magnificent use of the most poignant scenes from Noel Coward's "Cavalcade," and reducing to tears the British actress, Madeleine Carroll, who was playing opposite him. There is altogether too much loose and easy talk these days as to what should be done in Europe, for much of that talk contemplates war as though it were no more than a disagreeable but flitting annoyance. The radio best justifies itself when it gives a man who has a right to speak from experience a chance to tell the truth.

What Kind of Peace in Spain?

AS THE SPANISH civil war draws toward its ghastly finish, increased importance attaches to all signs which give any indication as to the nature of the peace which will follow it. There are as yet no reliable data upon which to base an anticipatory estimate of the character of the political institutions that will be established, except such as are implicit in the situation itself. It may not be, in the strict sense, either a fascist or a nazi state, but it is safe to guess that it will be, at least for some time, a highly centralized government with the general characteristics of an autocratic regime and with a minimum of popular participation. This is indicated alike by the distraught and chaotic condition of a great part of the country, the known predilections of the victorious leader, and his gratitude and admiration toward the totalitarian allies who made his victory possible. No one can be surprised and no one should be unreasonably critical if Franco sets up a government which will be the antithesis of a democracy.

But more important from the humanitarian standpoint, and more open to question, is the attitude that the new Spanish government will take toward the defeated enemy. Uncertainty on that point is the chief obstacle to the making of an immediate peace. The revolts of the communist element among the loyalists, against which General Miaja has been contending for the past ten days with increasing success, while the nationalists sat back and watched them kill each other off at Madrid, were rather a protest against surrender on any terms they thought it possible to get than a protest against the terms on which Miaja had expressed his willingness to surrender.

All Miaja asks is the elimination of foreign influences and troops from Spain and amnesty for those who have been supporting the government against the now successful insurrection. Since Franco has already declared himself in favor of freeing the country from foreign interference—not, of course, by any assurance to Miaja but by asking Mussolini to remove his legions—the difference comes down to the single question of amnesty.

It is a big question, as it is at the end of any civil war, or even after a war among nations. There were those who wanted to "hang the kaiser." "Hang Jeff Davis on a sour apple tree" was something more than a song, though no body of sober opinion favored actually doing it. What Miaja wants to know now, and what the world wants to know, is what Franco is going to do with the loyalists when they surrender.

We are not wholly in the dark on that point. The statement two or three weeks ago that there would be "no reprisals" was accompanied by qualifications that reduced its meaning to zero. But the "Law of Political Responsibilities," the text of which is now available, paints a clear and dreadful picture of the measures that are proposed. The essence of it is that all persons who have aided the loyalist government either actively or by the passive omission of acts in opposition to it since July 18, 1936, the date of the beginning of the rebellion, are to be deemed punishable. The following groups are particularly described as having incurred "political responsibility" which makes them liable to punishment: "Those who held executive positions in the Popular Front parties; those who were charged with missions of trust by the Popular Front; those who organized the 1936 elections; those who were government candidates for the Cortez of 1936 . . .; members of the Cortez of 1936 who contributed by action or abstention to implement the ideas of the Popular Front; those who were Freemasons excepting those who left the order before July 18, 1936; those who remained abroad after July 18, 1936, failing to return within two months, excepting those who reside abroad habitually or who were kept there by extraordinary circumstances."

All officials, whether general or local, are deemed punishable if they have been guilty of "acts which would have brought conviction by a court martial or acts of political responsibility; accepting promotion bringing with it an official title; fulfilling functions foreign to their administrative duties; failing to support the nationalist movement if they had the opportunity to do so or showing a passive attitude; action or omission prejudicial to the nationalist movement."

So far, this seems to touch only persons who were holders of some civil office, though it reaches down to the most humble office in the smallest village. But it goes much farther than that, for it is further defined that "all who have since October 1, 1934, contributed to the sub-

version of which Spain was the victim" shall be punishable. These are vague phrases that can be made to mean anything that the judges want them to mean. All liberal measures, all policies displeasing to the great land-owners, or the Roman Catholic hierarchy, or the vested interests generally, can easily be rated as "subversive," and everyone who voted for such measures, or voted for representatives who voted for them, or abstained from voting, or belonged to political parties which proposed them, can be held to have "contributed" to the subversion. Obviously everyone who bore arms to oppose Franco's revolutionary movement and to defend the only government Spain had at that time, must be found grossly guilty of contributing to "subversion" since the government itself is denounced as subversive.

The penalties to be inflicted, as defined by this law—which is, in fact, not an enactment by any legislative body but an edict by the one-man nationalist government—include loss of civil rights, deportation to the Spanish African possessions, fines, imprisonment, and partial or complete confiscation of property. Franco takes considerable credit to himself for humanity in refraining from decreeing the death penalty for those who have incurred "political responsibility." As to that, two things are to be said. First, there will be plenty of opportunity for the death penalty by the use of courts martial or controlled civil courts. Second, the acts which this law proposes to treat as crimes and to punish with imprisonment, confiscation or exile are acts which have never been considered crimes in any civilized country—that is to say, normal political activities under existing government.

The central court which is to carry this law into effect is a "national tribunal of political responsibilities," consisting of a president, two generals, two phalangist advisers and two magistrates. It will be assisted by other officers of the Franco government and by regional tribunals whose composition is equally unregardful of judicial qualifications. There is no provision for anything approximating trial by jury or for appeals.

All this makes a bleak picture for the defeated and beleaguered loyalists. It is also a revolting picture for any observer who has any sense of humanity or justice. The vicious nature of the edict inheres in the fact that it is a law under which the victor and his subordinates can do anything they please to any person who is odious to them. In spite of all its specifications and details, it is so vague in its terms, so inclusive in its condemnations and so devoid of provisions for judicial procedure that the entire population of Spain is put in jeopardy by its provisions. The rebellion began as a military revolt in Spanish Morocco on July 18, 1936. By the terms of the law, every man and woman in Spain, and every child above fourteen years of age, who did not instantly leap to arms in support of the insurrection can be counted as guilty of having "contributed to subversion" by failure to act if not by action. A law under which everybody is guilty is merely a ruse by which the judges may arbitrarily select those whom they wish to punish.

Anticipating criticism from abroad, Franco has already tried to make himself sound indignant in his repudiation of foreign advice about the handling of a purely domestic matter. As to that also, two things can be said. First, a civil war fought and won by the aid of foreign troops and munitions without which it would have been nothing more than a barracks brawl is not a purely domestic matter. Second, there is a long line of precedents for intervention by the European powers to mollify the rigors of reprisal after Spanish civil wars, notably after the restoration of Ferdinand VII in 1823. France, which had been chiefly responsible for Ferdinand's return, took the lead in urging mild measures toward those who had been his enemies. Will Italy, which is now chiefly responsible for Franco's victory, follow that example? And with as little success? The Spanish bishops clamored for the reestablishment of the inquisition in 1823, and only foreign opposition (but not from Rome) prevented it. It is to be hoped—not merely desired but plausibly hoped—that the influence of Rome now will be on the side of humanity.

Should the Neutrality Law Be Repealed?

THE long expected administration attack on the neutrality law has come at last. It had been delayed because of fear that Roman Catholics, roused by the radio outgivings of Father Coughlin, would interpret any tampering with the law as a move toward helping the republican government in Spain and break out in frenzied protest. But now that complication is removed. General Franco's triumph is assured. There is no longer any reason why American Catholics should worry over the effect of a change in the law on the Spanish situation. Accordingly, on the same day President Roosevelt addressed the press and his majority leader, Senator Barkley, addressed the Senate on the law's shortcomings, and the next day Senator Pittman announced that the Senate foreign relations committee was about to open hearings on repeal or revision. The attack was too concerted to be misunderstood. It signalized the opening of an administration drive to wipe the law, at least in its present form, off the statute books.

Four proposals dealing with the neutrality law are ready to come before Senator Pittman's committee. The first, introduced by the Democratic whip, Senator Lewis, would simply repeal the law outright. The second, which has as yet no formal sponsor but is being widely discussed in Congress, would repeal the prohibition against exporting arms, ammunition and implements of war and bring all such trade under the "cash and carry" provisions which now apply to conditional contraband. The third, proposed by Senator Thomas of Utah, was described in these columns on March 1. It would give the President the right, subject to approval by both houses of Congress, to designate an aggressor against whom the provisions of the neutrality act would apply, while exempting the aggressor's victim from its penalties.

There is still a fourth proposal, first sponsored by Congressman Hamilton Fish, which would prohibit the export of munitions at all times, without reference to whether peace or war obtains abroad. Unfortunately, the munitions business already bulks so largely in the hopes for a

revival of heavy industries that there is no likelihood that this suggested Fish revision of the law will be seriously considered by Congress.

Of the other three proposals, while the President has refrained from committing himself it is understood in Washington that he is opposed to the Thomas amendment because of the share which it would give Congress in deciding on the identity of an aggressor, and thus in making foreign policy. The Lewis proposal for outright repeal is said to represent Mr. Roosevelt's own desire, but there is considerable reluctance on the part of the administration to recommend to the nation the destruction of all neutrality safeguards. As a result, the second line of attack—extending the "cash and carry" principle to cover all sales of war goods—seems the one most likely to be adopted by the President's legislative lieutenants. Already the national capital is filled with rumors of suggested deals by means of which hitherto pro-neutrality senators might be induced to vote for a sweeping "cash and carry" revision.

If the President insists on pushing revision of the neutrality law to a legislative showdown, we predict that there will be a long and bitter battle. The ease with which gigantic appropriation bills for the army, navy and air force are being passed through Congress is said to have convinced Mr. Roosevelt that the country is no longer in a pacifistic mood. He believes that it is ready to approve aid to nations opposing further extensions of fascist power, as it was not when the neutrality law was first enacted in 1935 or extended and expanded in 1937. In this, however, we believe him mistaken. With the exception of certain financial interests closely allied with the munitions industry, and the so-called League of Nations groups which have always favored participation by the United States in a sanctions policy, we do not believe that there is any less public demand to keep this nation out of foreign wars than there was three years ago. Votes in Congress for what is believed to be national defense are one thing. The President will discover that a vote to open the way to active participation in foreign wars on one side or the other is something else again. Senators and representatives who have voted consistently for the defense appropriation bills will vote with equal determination against weakening the neutrality law.

Before a debate opens which will rouse the nation it may be well to remind ourselves again as to what the neutrality law is and how it came to be. Both the President and Senator Barkley attacked it in their recent declarations for what they alleged to be its failure to prevent war. But the neutrality law was never intended to prevent war, or expected to do so. It was enacted with the hope that it might help to keep the United States out of other peoples' wars—that and nothing else. Twenty-four years ago a major war broke out in Europe. At its start the American people expected to remain neutral. At its close they found themselves completely involved, with 300,000 killed and wounded, a staggering national debt, an enormous pension burden in prospect, and a peace which gave the lie to all the exalted purposes for which they had been told they were fighting. In the light of that experience an overwhelming majority of the common people registered in their hearts one simple vow: *Never again!*

The neutrality law is the legislation by which Congress tried to safeguard this purpose not to be drawn into another European war. It was written after the Senate had conducted a long and detailed examination into the course by which we had been drawn into the war only twenty-two years ago. It consists of seven main regulations or prohibitions. Here they are:

1. The export of arms, ammunition and implements of war to any belligerent is prohibited as soon as the President has declared a state of war to exist.

2. American vessels are forbidden to carry such prohibited exports.

3. All manufacturers, exporters and importers of arms must register with the government and obtain licenses from the state department for all shipments of munitions.

4. All loans and credits to belligerents are prohibited.

5. The President is given power to put goods other than primary munitions on a special list, which cannot then be exported by Americans but which belligerents may purchase for cash in the United States and take away in their own vessels. This is the "cash and carry" provision. It expires on May 1.

6. American citizens are prohibited from traveling on belligerent ships. (Remember the *Lusitania!*)

7. The provisions of the law are extended to apply to civil wars. This is an addendum to the act, passed by Congress at the request of the President, at a time when it was believed that by so doing the policy of non-intervention in Spain, promoted by England, would be aided. After it was discovered that this amendment was merely used to keep arms from the Spanish government, while Germany and Italy poured out almost unlimited support for the rebels, a large part of Congress wished it had stood by the usual provisions of international law with regard to civil conflicts. But the attempt of Senator Nye to secure repeal of this amendment to the law was opposed by the state department and never passed Congress. If the neutrality law is to be changed, this provision should certainly be repealed.

Study the provisions of the neutrality law as here outlined and it will be seen that behind every one lies this simple purpose—to keep individual American citizens or corporations from engaging in activities which might involve the entire country in war. It is not the government as such, the inquiry conducted by the Senate munitions committee made clear, which involves in war a nation that wants to remain neutral. It is the citizen who demands protection, even though he may be traveling under a belligerent flag. It is the citizen who gets up to his neck in war orders and then grows panicky lest those orders may never be paid for in case the nation which has given them is defeated. (The same thing goes for bankers and their loans.) It is the citizen who finds a new market for his wheat or his corn or his cotton, wide open and ready to pay bonanza prices, and demands from his government support in supplying this war market, no matter how many submarines lie in the way.

The neutrality law is designed to control the war-time activities of all such citizens. It is designed to keep them from getting involved in difficulties which other citizens, by shouldering arms, then have to come forward to liquidate. It is now proposed to do away with these safe-

guards by one of the three methods already outlined. It should be recognized that the substitution of an inclusive "cash and carry" law for the present statute would undermine the whole purpose of the act just about as effectively as outright repeal or the Thomas proposal. For such a "cash and carry" law, applying to arms as well as goods, would be equivalent to placing American resources at the disposal under all circumstances of Great Britain and her allies, since the sale of the three billion dollars' worth of American securities held by Great Britain would provide her with ample "cash" to start a war boom here and she alone would have sufficient command of the seas to count on being able to "carry."

It can be taken for granted that when the debate over the President's demand for repeal or change in the neutrality law reaches the floor of Congress the public mind will be assailed by all sorts of distortions and misleading slogans. In the interest of intelligent action, therefore, it is to be hoped that citizens everywhere will take up the provisions of the law one by one and ask themselves, What in this list of regulations and prohibitions do I believe should be done away or changed? Which of these safeguards are no longer needed? Or has the time come when I believe that the effort to keep this country from becoming involved in an overseas war should be put right back where it was in 1914, solely in the hands of the chief executive? If the American people will define their own answers to such questions today, they will know better how they wish to act when the flood of "Wire your senator" appeals is turned loose on them tomorrow.

The Book and the Coffee Pot

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sure that you never, or hardly ever, read at meals. It is a practice condemned by our advisers, temporal and spiritual; it is hurtful to the conscience and to the digestion. There is nothing to be said for it, and yet—"how sad and mad and bad it was, and yet—how it was sweet!" I have no doubt that sometimes those same advisers prop up a book themselves on the coffee pot and read.

There is a distinction to be made here between the bachelor and spinster on the one hand, and married people on the other. The single man has to answer only for his own conscience or digestion, by whatever name he calls it. No sorrowful eye is fixed upon him from the other end of the table. He may even claim that his book is a compensation for his solitary lot.

But the married man who reads at mealtimes should consider his ways. When his wife took him for better or worse, she did not bargain for a partner hidden in silence behind a newspaper or a folio.

Several counsels may be offered. If he *will* read, then she too must read. What is sauce for the gander is sauce also for the goose. If both wish to read the same paper, they must take it in turns, he perhaps on the even numbers in the calendar, she on the odd. Is there any reason in these enlightened days why he should read and she sit in silence?

Another hint I have learned only today from a book of recollections. The husband, a scholar of distinction, had drifted into the habit of reading at mealtime. His wife saw in this a risk that he might become separated from her in the interests of their lives. She was very busy in their household, for like other scholars he was not wealthy and she had to go through a long day's work. But thinking over her case, she hit on the bright idea of herself reading to him at breakfast time; thereby, as she put it, she was diverted from harassing cares which beset her on every side, "and thus subjects were brought before us on which we could converse with mutual advantage." For more than forty years this custom was continued. It is even added that the children received "incalculable benefit" from listening to the books so read.

But I cannot disguise the fact that even this is only a palliative for the frailty which cannot break away from a bad habit. Meals were meant to be occasions for conversation. Civilized man (I do not refer to bachelors) takes his food with wise and merry talk. Did not Luther and Hazlitt and Goethe and Coleridge talk at meals, not to speak of Socrates and St. Augustine? Only barbarians gulp their food in silence. Meals to the wise Oriental are sacred; to us they should at least be occasions for the interchange of thought.

There was a famous head of college who preached on "conversation" from the text, "Man shall not live by bread alone but by every word—" And there he stopped. The exegesis was bad, but the subject was sound. We ought not to live, certainly not to eat, without the word.

When for example you and your friends on the staff of this paper tear yourselves away to have lunch together, do you prop up the latest books before you? Or do you not rather

talk of many things,
Of shoes and ships and sealing wax,
And cabbages and kings,

and of even more important subjects?

Ever yours talking softly,

QUINTUS QUIZ.

Three Crosses

THREE crosses stood on Calvary
Stark against the sky.
Roman soldiers laughed to see
Three ways a man may die.

Crosses still stand on Calvary
Stark against the sky,
And some still laugh to see
Men die . . . hear little children cry.

Who builds the cross on Calvary
Stark against the sky?
Who laughs at pain and want?
Can it be you—or I?

LEILA AVERY ROTHENBURGER.

Nazi Shadow Over Switzerland

By William B. Chamberlain

SWITZERLAND is on the spot. The gangland term is apt, for there are gangsters involved, to the south and to the north, and theirs are gangster tactics. The spot is marked, not with an X but with a swastika.

For some time it has been obvious that Switzerland cannot, in present day crisis-politics, remain neutral as she did in 1914. As early as 1934, German military maps showed that the war route to France would not be via Alsace, snugly secure behind the Maginot line, but via Basle and Bellegarde, through Switzerland. Subsequent German maps, drawn from the nazi "ethnic" point of view, show a "Greater Reich" which will embrace all but Hoboken Germans; on these maps about half of Switzerland is cut off, to the greater glory of *der Führer*. To date the Italian cartographers are not so explicit, though rumors and occasional articles come through suggesting that the "naturally Italian" part of Switzerland could well be more Italian. The greater part of any new map-making would, however, be executed by the nazis. In this as in other matters Hitler is, to use an expression of Señor de Madariaga, the substantive and Mussolini the adjective.

Why Germany Wants Switzerland

The economic basis for a nazi drive on Switzerland is already at hand. Austria and Sudeten Czechoslovakia, both in economic straits, have been expensive additions for the third reich to maintain. Switzerland would be less so. True, the material bases of the Swiss economy, mostly watches and cheese, could not be of great value to a military state in and of themselves. But Switzerland exports to the west, and imports raw materials and farm products from the east—from countries of central and southeastern Europe which are increasingly under German hegemony since the "battles" of Vienna and Godesberg-Munich.

Thus, under Germany, Switzerland would cost Hitler only the price of *Gleichschaltung*, cheaper after each successive foreign venture; and it would produce for him one thing which he needs even more than watches, cheese, or cannon—*Devisen*. And politically German control over Switzerland, on whose military help France is counting—the Swiss and French general staffs meet frequently, collaborate on maneuvers, etc.—would go a long way toward making France totally helpless before the nazi war machine. The nazis have shown themselves to be aware of this.

Proofs, among them a current spy trial, are causing a rather lively inquietude among a politically awake minority in Switzerland.

For example, the *Thurtal Anzeiger* recently published a letter from a German lawyer to a Swiss family who had besought the former to return them a seventy thousand mark deposit. Bluntly refusing, the lawyer writes them "to be so good as to wait until the moment when Berne will be the seat of a *Statthalter* of the reich."

Mme. Geneviève Tabouis, in her widely read column in the Paris *L'Oeuvre*, on December 8 confirmed a rumor current in Switzerland for some time: ". . . The technical experts of the permanent Italo-German committee for the study of foreign questions also intend to discuss Switzerland. . . .It is reported that Herr von Bibra, counselor to the German embassy at Berne, has recently received a secret order telling him particularly to encourage the National Socialist movement for the attachment of the German Swiss to the reich. . . . By virtue of this order, Herr von Bibra has secretly received the title of 'Special Commissar for the attachment of Switzerland.'" Herr von Bibra, counselor to the German legation in Prague up until late in 1935, is generally credited with the authorship of the plans for the political mobilization of the Henlein party and the extension of nazi influence in Czechoslovakia.

Nazi Propaganda Campaign

All this confirms reports that shortly after Munich editors of Berlin newspapers were given orders to begin referring to Switzerland as a country "which detains populations which do not belong to her." Furthermore, the London *News Chronicle* recently reported that von Bibra had received orders from Herr Himmler, chief of the Gestapo, to "employ himself in preparation for the partition of Switzerland: German Switzerland shall go to the reich, Italian Switzerland to Italy. . . ."

Not without significance is the fact that these rumors have neither been spiked nor the printed reports of Mme. Tabouis denied. True, sufficient stir has been raised by them so that Federal Counselor Motta, the Berne equivalent of a foreign minister, spoke of them before the Swiss National Council on December 14. Mr. Motta, it should be added, is often criticized for being not unfriendly to the nazis, by whom he is publicly flattered. But even he did not deny the charges against Herr von Bibra. He only said that he had interrogated all the Swiss functionaries who know Herr von Bibra and that "their opinion is categorical and unanimous. M. von Bibra has always been agreeable and correct." And concluded with a diatribe against communists and lying. In short, Mr. Motta does not know what Herr von Bibra is doing, but thinks him a good fellow. As doubtless he is.

And as are, doubtless, all the hundred or two hundred nazi termites now in Switzerland. I know a dozen or so of them in Geneva, and, personally, they are of the best. But they are nazi termites. Most of them are students, working in conjunction with a few special journalists.

Students as Nazi Agents

To prove that the nazi "students" in Switzerland are not bona fide students is not difficult. Currency and other restrictions make it impossible for other than officially approved nazis—and refugees—to sojourn outside the fatherland. Before coming to Switzerland, "students" must spend two weeks in the *Schulungslager Schweiz* at Tübingen. They learn political questions and answers and group

discipline under a *führer* who follows up his indoctrination by frequent trips to Geneva where he meets with them and with certain nazi journalists, their local overseers.

These nazi students are not spies à la Hollywood. But, for that matter, neither was Mata Hari. Nazi espionage here consists, to quote from Geneva's *La Semaine,* "in utilizing subjects who are unconscious of the role they play, who are passive, who themselves do not know that they are acting effectively as spies." The life of the "students" in Geneva is like that of their fellows, with the addition of periodic *Kameradschaften* meetings in which each answers the group *führer's* question, "Was habt ihr zu berichten?" Whereupon "each one recounts," again to quote from *La Semaine,* "what he has been able to observe, what he has heard, what he has learned in the course of his daily life, in his *pension,* in his restaurant, in the tram, at the cinema or at the dance hall, in the street or at the university, etc., etc. *The total of the information received forms the material of a voluminous report which is sent into Germany by sure routes* and which constitutes a perfect means of taking the temperature of the country and of the people of whom the Hitlerite students are the guests."

Uproar in a University

There is also a more active aspect to the work of our nazi guests, who boldly display the swastika "in order to habituate Swiss eyes to [it] and to frighten the numerous enemies which we still have abroad," translating the order given by Berlin. Recently at the University of Geneva Professor Liebeskind, eminent legal historian, declared during a lecture that he would only discuss pre-Hitler German law in his study of legal systems, as present German law rests on bases other than those familiar to the historian of law. Forthwith, at a signal from their classroom *führer,* the German "students" marched out in rowdy protest. Subsequently, their *führer* boasted that "next year the University of Geneva will have its professor of German law come from Berlin."

Save for this incident—about which, interestingly, the *Berliner Boersen Zeitung* had suspiciously complete details as soon as it happened—the "students" have comported themselves well. The situation obviously does not call for "Juda verrecke!" on the streets at this stage. The simple presence of the nazis suffices at the moment, with coming events casting their shadows before. The way in which this operates was demonstrated at a recent Sunday evening discussion at the American Church. The subject was Czechoslovakia; the speaker a social worker recently returned from Prague. The whispered report that nazis were in the audience sufficed so to intimidate the speaker that she refrained from political comments. And this at a moment when not to talk politics about Czechoslovakia was not to talk. The conference was valueless; the German boys present, witlessly or otherwise, had made it so. They laughed about it afterwards, over their beer.

The same situation was repeated, in different form, last week when a nazi spoke. Despite the fact that he presented his case defensively—insisting, against assertion of the known facts, that Niemöller had been released, and implying that the church conflict is therefore finished!—the auditors were quite as much on the defensive as was the speaker. Of course it is easy to say that it is not the nazis but the jitters of their Swiss hosts which create the present tension. But the dynamics of the actual situation must be faced. The very presence of the nazis is making for a state of jitters. The average citizen only knows what he reads in the papers—Austria, Czechoslovakia, Memel threats. . . .

What Is Switzerland Doing?

How is Switzerland taking all this? As the great Bismarck took his schnapps, sitting down.

First of all, the menace at hand is not generally recognized. Those who call attention to it are labeled "reds" by a minority who would not be unhappy to see the swastika over Switzerland. Red herrings have not been staples in the local diet as long as elsewhere, and thus are not readily recognized. Switzerland is, in fact, between the nazi devil and a deep blue sea in which, although Federal Counselor Motta pretends not to know it, Swiss Stalinism was drowned some time ago.

Zofingue, leading Swiss student society, whose officers are to the right of Congressman Dies, has passed a vigorous resolution defending Professor Liebeskind and assailing the nazis, but has not entered upon any program of action with regard to the nazi demonstrators. And although some other student groups have also rallied to the defense of the professor, his own colleagues were urged by the dean of the law faculty to sign a condemnatory resolution in the interest of peace, harmony and international good will. The declaration, of course, was played up in the German press and played into the hands of the nazis, who were thereupon ordered to practice their charms upon the university authorities, the facts having "proved that these [i.e., the authorities] constitute the most feeble point in the resistance to our penetration into Switzerland."

As for the Swiss Student Christian Movement, its apoliticism has led it to refuse cooperation with other student groups to combat the nazi encroachment. The Zurich college students, on the other hand, have recently declared that they will "take necessary measures to fight against the nazi invasion, if the authorities . . . do not decide to do it."

Prospects for the Future

And what says the Swiss on the street? He says that Switzerland has a democratic tradition of three hundred years; that there is not a German and a French Switzerland, but an east and a west Switzerland. Or that the Swiss will fight; that England and France will not countenance the rape of Swiss democracy. (Substitute "Czech" for "Swiss" in the preceding sentence, and draw your own conclusions, quietly.) Or it is objected that the imported nazi plants will not flourish in Swiss soil. But there have been, in fact, three overtly nazi organizations in German Switzerland for several years. And, unfortunately, the nazis have other friends: those who will be gladly "rescued" by them when some visiting provocative hatches the "Bolshevik plot" to set fire to a local Reichstag; those who will blindly go along with a progressively nazified economy, which also has its difficulties, as it travels the road to fascism.

All this does not mean that Hitler's legions will march

into Switzerland tomorrow. According to a damning tract distributed in Czechoslovakia by the Henlein party, Switzerland is on the agenda for the spring of 1941. It is not likely that a Swiss campaign will be an isolated event; it will, rather, be a part of a larger campaign. But what is significant here and now is to note the penetration of the nazi advance guard into this small and enchanting state, whose democracy is old and whose fall would be correspondingly symbolic. And to note that even here there seems naught to stem the nazi tide.

An attitude of general resignation prevails. It is the same attitude manifested by the workmen who laboriously wash Calvin's face. Twice last month the majestic figure in the Reformation monument was maculated with black paint, and twice scrubbed clean. His face now has a ghastly pallor. Yet no one erects a fence to hinder the vandalism. This is, it seems, an age in which we are content to stand idly by or look the other way while the most cherished symbols of liberalism are blackened by vandal hands.

Liberalism Confirmed

Tenth Article in the Series "How My Mind Has Changed in This Decade"

By Edward Scribner Ames

IN 1929 I published a book under the title, *Religion*. That book is my starting point for this study of the changes of the last ten years. It contains reflections on most of the problems in the philosophy of religion. These reflections were the outgrowth of many years of research and teaching in this field. Naturally one is inclined to be loyal to his own, and it is difficult to become entirely objective and critical about such offspring of the mind. This is especially testing when in changing times, such as the past ten years have been, it is expected that intellectual respectability is consistent only with radical changes of thought. But if a person is already committed to a philosophy of change and to the empirical attitude involved in such a philosophy, what report will he be able to make? Unless he has given up his earlier basic convictions, he can only attempt to indicate the specific developments to which his empiricism has led in a period of great discoveries, political revolutions, and religious crises. The latter alternative is mine.

Many events in practical and intellectual life have sharpened and amplified for me the ideas published a decade ago. Clarification and enrichment of thought have come both by confirmation and by challenge. Confirmation has come largely through science and scientific philosophies, and challenge has come from the widespread resurgence of old theologies. Wars have made me no less convinced that war is a form of insanity, but they have made me realize that the human race is not as immune to that kind of insanity as I had once hoped.

I was forced to accept the bitter fact that mankind is not so far along in civilization as some had begun to think. I was also forced to see that old, pre-scientific theologies were not as fully outgrown in the modern world as some signs indicated. One resource in both matters was to remember that in terms of astronomical time the human race is very young, and that there were processes of experience at work which had already eliminated some primitive traits and might in time dispose of others. Perhaps I can best tell my story in terms of the shocks and jolts and the toughening of an empirical philosophy of religion in a time of horrors and revived absolutes.

I was shocked into new appreciation of modernistic liberalism by Barthianism with its re-emphasis upon supernaturalism, authoritarianism, and dialecticism. This resurrected Calvinism made even wider the gulf between an all-sufficient God, and a helpless, sinful humanity. It proclaimed a stern, inscrutable authoritarianism, in spite of its avowed acceptance of the method and results of higher criticism. I was impressed by the fact that this highly emotionalized renewal of old theology under tragic social cataclysms found its response largely in those denominations having a Calvinistic background. This served to make it clear that the slight developments of "modernism" in these denominations had not gained a sufficient emotional conditioning to withstand this dramatic, evangelical appeal of the old watchwords.

Ignoring 300 Years of History

I noted that many theologians and preachers once trained in the newer thought and counting themselves then as "liberals," were turning to the "right" of their childhood inheritance. They wrote caricatures of liberalism and announced its demise. Thus it appeared to me that the theological mind had been formed and fashioned in the pre-scientific age, and had been little affected at its depths by the modern spirit. How this could be when the higher criticism had been so generally taught in the seminaries remained an enigma. This enigma is still unresolved in my mind. The only answer seems to be in terms of the capacity of the human mind to accommodate most amazing inconsistencies.

The failure of theology to be more deeply penetrated by the modern scientific spirit became more evident when the realization dawned that theology has gone on its way for three centuries since science opened a new vision of the world and man. The great intellectual divide between the old world of traditional religious thought and the new world of critical understanding was the seventeenth century, which Professor Whitehead has characterized as "the century of genius." That was the century of Francis Bacon, Harvey, Kepler, Galileo, Descartes, Pascal, Huyghens, Boyle, Newton, Locke, Spinoza, Leibniz. All that I can note here is the fact that the great systems of Calvinistic and Lutheran theology which have lately been revived

were formulated in the sixteenth century and, as this revival shows, have not been deeply penetrated nor greatly shaken in the minds of their adherents by the world transforming discoveries of the last three hundred years!

Dogmatic creedal theology fixed the patterns of religious thought in a time when the earth was regarded as stationary, when man was under the curse of the fall, when disease and death were divine visitations, when revelation was held to be divine dictation, when human slavery was accepted as the will of God, when heaven and hell were unquestioned, when free intellectual inquiry was taboo. After the seventeenth century such ideas were doomed by facts discovered, by moral convictions achieved, by revolutions toward democracy, by growing confidence in man's native intelligence and power. Reasonableness in religion and in the conduct of life generally, became the ideal of the eighteenth century.

John Locke's "new way of ideas" set the direction of thought for the Enlightenment in England and France. He created the empirical, critical procedure which challenged the old theology, and asserted the right and ability of the human mind to pass judgment on the validity and value of alleged revelation. He formulated the principles of what has come to be known as higher criticism, and held that there is only one important article of Christian faith, a practical, non-theological belief in Jesus Christ. Locke's religious philosophy was a release from the old dogmatic theology, from ecclesiastical authority, from emotionalism and from the common form of mysticism. Locke was a layman, a scientist trained for the profession of medicine, and he was a devout Christian. He thus illustrated in his own experience the possibility of bringing together the modern scientific attitude and a genuine religious interest.

John Locke and Alexander Campbell

The effect of the resurgence of the old sixteenth century theology in this twentieth century sent me back with new incentive and new appreciation to a restudy of Locke and the historic stream of religious empirical thought since his time. I was particularly interested, and not a little excited, to review again the impact of Locke's influence upon Alexander Campbell. Here again ideas long familiar took on new force and significance. Having been a "Campbellite" from childhood, it was like discovering gold on the old home place to realize that Campbell's rejection of traditional theology had so respectable a support as the empiricism of Locke, and that the issues in current religious tendencies made a fresh interpretation of empiricism most timely. Obviously, empiricism has undergone important modifications since the days of these men, but the general method and spirit of this way of thinking continues with increasing significance in the whole thought world. At least it does not depend upon authority, nor upon uncriticized assumptions, and it stands ready to consider new facts and to enter upon new experiments.

My new interest in science in relation to religion also was born in a desire to grasp more fully an idea long familiar. Science is more and more the climate of the mental life of man. All the basic interests of daily life are involved with it. Communication (the radio), transportation (the Diesel engine and airplane), food (vitamins), health (bacteriology, surgery), illustrate how far-reaching and effective science has become. The scientists realize the service that science renders to human welfare and are beginning to insist that this should be more widely emphasized. Science needs sympathetic understanding. It can prosecute its work only in a free society appreciative of its value and of its true spirit.

Unused Values of Science

I have come to believe that no greater service could be rendered by the churches and ministers than to put their influence wholeheartedly on the side of science as to both its method and its good works. Unfortunately churches are still too silent or too negative concerning this great resource of power and are thereby failing to place themselves on the side of the most vital and renovating forces of modern life. Preachers should know and tell the people that science is not materialistic. Physics itself has dispelled that idea. Science is not secular, since it serves the good ends of life. Religion comes that we may have life and life more abundant. So does science. Science is like money. It has no value in itself. Its value depends on how it is used.

Humanism is a name often used by those who believe in this cooperation of science and religion. I agree concerning the importance of utilizing science to secure the best of everything for the whole of society. I agree also that the method of science should be applied in the understanding of all religious concepts. How could one think otherwise when he understands science to be organized, tested knowledge? Certainly we should all endeavor to know as much truth as possible about all that concerns us deeply, whether this is God or man, the present or the future. But the crux of humanism is at the point of its denials. Because it cannot verify traditional religious ideas of God it is inclined to dismiss the idea as useless or harmful. Humanism has rendered good service in criticizing the conventional idea of God. It cannot prove the existence of such a being. It believes the idea has been harmful in making man too dependent and too humble. Science calls for creative imagination and for bold experimentation.

Beyond Humanism

My objection is that humanism does not go far enough. It scarcely asks whether other ideas of God are available which might fare better at the hands of science than the traditional God. Surely many philosophers have dealt freely with the idea and still have kept it. William James made God pluralistic and finite; Edward Brightman found God baffled by the Given; S. Alexander and Lloyd Morgan saw God as emerging; the mystics have thought of God as unknowable; John Dewey sees God as the bond between cause and effect or as the ground of the relation between seedtime and harvest, between planning and realization. My own definition of God is, "Reality idealized and personified." More simply I say, "God is life as you love it."

Probably no more important change has taken place in

my thinking about religion than concerning this idea of God. It designates reality in some such way as the terms nature, cosmos, universe do. These are general ideas that continue to be used though their meaning is not so simple as we once thought. Scientists constantly speak of "nature," philosophers of the "cosmos," everyone uses the word "life," and religion uses "God." This conception avoids the old dualism of the natural and the supernatural by discarding both terms, not keeping either one with the shadow of the other still clinging to it. God is life, actual and potential, a process, ever becoming, changing and permanent, novel and familiar.

Man belongs to this process, is actual in it and has potentiality as a self-conscious, imaginative, creative factor. What man thinks and does genuinely modifies reality, hindering or furthering it in specific ways, and in ways that are not fully predictable nor predetermined. The sciences of psychology, psychology of religion, sociology, history, and other forms of inquiry in special phases of the life process, yield valid, though partial, knowledge and furnish means of modifying the process. To regard such sciences as merely phenomenological, and not ontological, is to talk in terms of the old dualism and to assume the futility of all empirical inquiry. Sciences of all kinds work with reality, and however limited their fields they are significant in the life process. They are concerned with values as well as with facts, for the distinction between value and fact is only relative and provisional. Values are always facts and facts always have potential value.

What Is Religion?

Values are the objects of interests. Interests are biological and social, individual and shared, commonplace and refined, and all are capable of being religious, just as they have possibilities of being moral or aesthetic in certain perspectives. Some interests are more vital and more fruitful than others, and religion as the quest for the good life is an experience of observing, comparing, and cherishing those interests and values which promise most, and discarding or minimizing those which offer lesser goods or threaten definite evils. The world grows wheat and tares, satisfying and painful experiences, wise and foolish ways. The religious way of living is the cultivation of those things that offer satisfaction in the long run. The wisdom of the race gives useful answers in many situations but everywhere more observation and experimentation are needed.

My mind has changed on many practical matters through nearly forty years of experience as minister of one church, trying to understand and make effective the religion of Jesus in personal and social problems. Love and intelligence seem to me the two great forces of this religion. Love guided by intelligence, and intelligence motivated by love, are the main principles. But the realization of these in concrete situations is the testing task. How do these principles affect the practice of Christian union? They suggest that persons should be accepted as members of local churches who are willing to live by these principles. Therefore no further requirement for membership in the church has been demanded. People from various backgrounds, church and no church, have been received. Persons without pronounced "conversion" experience have seemed to do as well as others. This has led me to believe that union is wholly a matter of spirit, and that the most diverse minds can cooperate together if they have the will to do so. Forum discussions of sermons and social problems have revealed wide diversity of opinion, but have not broken the bond of peace!

Church Worship and Government

The words "worship" and "spirituality" are difficult for me. Worship as praise and adulation does not fit my idea of either God or man. It tends to separate them, to exalt one too much and to debase the other too much. The modern friendly relation of parent and child suggests a closer, more intimate feeling. Spirituality is a vague word and has too much affinity with "ghost." Genuine spirituality is a complex state, including high purpose, sensitivity, intelligence, aesthetic quality. I would also include spontaneous, thoughtful generosity. We do not advocate tithing and we do not pass the collection box. We depend upon "self-solicitation," each member being requested to solicit one person for financial support of the church, and that one person is himself.

Only a thoroughly congregational system allows adequate freedom for such important experiments in doctrine and practice, and makes it possible to participate freely and consistently in denominational and interdenominational federations. Local churches should be free experiment stations to discover what is really vital and effective in religious life and work. People who are weary of traditional dogmatism find this kind of religion interesting and vital.

VERSE

To the Unborn

YOU who come after us, you who live to see
The coral-colored sails of dawn grow large
On the horizon of a half-lit world,
Forget not us, the innumerable dead
Who through the slow-spent watches of the night,
Leaned all our weight against the levers of the stars,
Turning the mighty capstan of the sky.

EDITH LOVEJOY PIERCE.

Iconoclasts

GOD is a dream, they said, for fools
Who clutch and grope and cannot find their way
And lazily take the path of yesterday
Holding dim visions in a sickened heart.
But we who walk an untried trail apart,
And live by mind alone, we are supreme
Each in ourselves, and have no need of dreams
Finding all life in our delightful schemes.

And so they took God down, and in his place
Raised up an idol with a mask-like face.
They shrieked and shouted, but they did not see
God in his heaven, smiling tolerantly.

JANE HYATT.

Beginning at Amboy

By Gaius Glenn Atkins

AMBOY will forgive me for being so precise. It is almost a suburb, or will be some day, of Syracuse—now a winding, quiet village street well shaded with old elms, an airport of importance and a Presbyterian Church a century old whose devotions are muffled by the planes which make their landings or take off almost over its low spire. The church is the Amboy I am using for a "take-off." For it is a historical and religious exhibit—and not an exhibit at all, but a human situation, like literally thousands of others in the United States. It cannot maintain a minister of its own; Auburn students serve and have served it and it has done and does what it can do to support them. So it carries on.

They told me the congregation which braved icy roads that Advent Sunday was below average. The roads were a good alibi but perhaps a professor of homiletics was a better. ("Professors" excite no curiosity and what is "homiletics"?) Thirty perhaps—thoughtful, devout, loyal, more children than one would expect, even before Christmas—an engaging reed-organist announcing her Christmas program. The church unchanged for a century, save always to be more worn by the years—and the airplanes of a new world overhead, in place of the heavenly host.

I

I have come to know, through going here and there with our students, the generality of such like churches through our region. They vary, of course. Many of them double the force of Amboy; none of them are adequate to function as churches should. They are not always in the country. They may be village or "pocketed" city churches. But they are inadequate. One cannot say too much of the faithful people who love and support them. I have gained from them an assuring sense of the steadfastness, the devotion to good life and good causes which undergirds our American life. Equally, one cannot easily say too much of the devotion of their ministers. In spite of all the restlessness of the ministry they are devoted to their calling, unexpectedly uncomplaining of their financial limitations and, after middle age, anxious only for a chance to keep on. They are perplexed, but not in spirit defeatists.

And yet . . . it is extremely hard to put into convincing words what one feels in such churches. Our "up-state" New York is one of the most stable regions in America, but its stability is touched with shadows. The fine old farm houses grow always a little more shabby; fresh paint is a phenomenon. The fences grow stretches of rusty wire. The churches, save in the stronger towns and the fine old cities, share the fortunes of their countrysides. They cannot keep their youth—their elders, generation after generation, are the survival of the devout.

"Holy Rollers" and like highly emotional cults attend a falling "culture and economic level." Amboy is a testimony and a challenge. And it would seem a good place for American Protestantism to begin. It may be necessary to reach Amboy by way of Utrecht and Utrecht by a theological formula—but Amboy seems more accessible. It may be necessary, as is now urged, to shape a theology to meet a totalitarian state. Amboy seems to need a theology to meet the greatly growing reaches of a static society. In the passion for the grandiose which obsesses our world we seem to have forgotten that the whole of life is in Amboy—or nowhere.

Not that Amboy is neglected. Its problems or possibilities engage churchmen and social specialists. The federal government generally, and for us here, the state of New York specifically, are approaching the rural economic situation along a wide front. They contemplate, in say thirty years, strategic readjustments of land-use and rural population. Marginal lands are being withdrawn from cultivation, forested or reforested. The district school is disappearing, the new school buildings in the centers to which the children are brought in bright school buses are the social centers of the village and creators of the rural future.

These schools function daytime and evenings. While some literary group meets in a bright room furnished with deep, soft chairs, the young farmers' club are having supper in the cafeteria. Only Sunday is left to the church whose empty and half-ruinous "horse sheds," maybe turned into rooms for the men's club, cannot compete with gymnasiums and swimming pools. The old district and neighborhood traditions still exist for the middle aged, but they are disappearing for their children, though as yet the rural church folk refuse to go to the village for religion.

II

All the Amboys inherit and continue something of inestimable value to life and religion: an intimate and understanding group life rooted in generally shared conditions and furnishing average people recognition and responsibility. Those of us who worked in Detroit when it was sweeping rural populations, drawn from vast regions, into its restless, unintegrated life were acutely conscious of the situation of the members of small churches come to town. For the most part we lost them, no matter how friendly we tried to be. They would not or could not acclimatize. When a church is too large these deeply rooted intimacies become increasingly difficult to create or maintain. When a church is too small its corporate life becomes inadequate.

The various things the specialist would do with, for and about Amboy are now card-indexed. It can be federated with Amboy Baptist or Methodist. It can be traded to the Methodists, so to speak, for their church in Junius and the two churches taken in the exchange discontinued. It can be "larger-parished"—a most promising scheme. Or it can be left to wait for Utrecht and ecumenicity.

Meanwhile, it seems not only to condemn our excess Protestant foliation, but to challenge our Protestant lack

of imagination. A good many of our patterns do not seem to fit Amboy at all. I have had an uneasy feeling for a long time now that our—at least my—instruction in homiletics did not fit not only Amboy but a good deal else. That saving distress began when one of our Oriental students told me that the standardized divisions of a sermon, introduction, etc., did not fit China; the congregation kept arriving all through the service. Also that time did not mean to them what it means to us. I began to wonder about American homiletics for the Orient. I went on wondering about spacious and more or less declamatory sermons for from thirty to fifty people in the rear pews of churches which seat from two hundred to four hundred people. Our students seem to manage it, for preaching in itself still engrosses them, but when I supply their pulpits or share their services the action seems all out of proportion to the situation. Amboy seems to need a kind of preaching, if it needs preaching at all, which the American tradition has rarely featured—an intimate and direct address whose force is in the message and not the action, as though one spoke simply to his friends of things which concerned them all. Such preaching is conversational in structure and the achievement of it is the most difficult of arts.

III

There is just now the persuasion that preaching will never save Amboy; worship is the proper line. But such conferences on worship as I attend do not seem much to have Amboy in mind. Their programs demand a more spacious setting and a resource in music particularly which our more inadequate churches cannot command. That, perhaps, can be mended. The public schools are now training children in music from the fourth grade on and there are undoubtedly possibilities for church choirs which are just beginning to be utilized. Trained leaders are the key. A single leader could train the choirs of all the smaller churches in a sufficiently compact region, but even so the liturgical needs of small groups require a consideration they are not receiving.

Our patterned confessions of sin do not seem to fit Amboy. Doubtless the steadfast folk who make up such like congregations have left undone the things they ought to do and done the things they ought not to do, but there is a considerable measure of health in them for all that, and they must occasionally be more puzzled than saddened by the catalogue of sins they are asked to confess. Our press reports sordid crime enough among our poor, back country farmers, and a session which I once shared with the parole board of the state of New York seemed to deal mostly with wife-desertion. But the roots of all that are in poverty, numbing monotony and life without lift or horizon.

Amboy shares with Auburn and Syracuse the need to recognize and acknowledge the drag of spiritual slothfulness for which Dante reserved a particularly uncomfortable circle in his Inferno. But the corrections for that are positive: causes vital enough to release and direct devotion and an interpretation of uneventful days and routine tasks which will give them a kindling meaning. The need to find the resources of life in labor and love, in the constant and accessible, is not confined to Amboy. If preaching and worship do not serve that need, it is hard to see what will. Amboy needs good news. Good news suited to its own condition and which has bearing upon ways and possibilities of life which in a measure lie within its own control. And it does not seem to be getting much good news.

IV

Protestantism might, in the transition period which it is facing, experiment with a group technique which is not an "ism" but a friendly way of sharing the experiences of life—a comradeship in the quest for goodness, faith, hope and the luminous loyalties which lift and enfranchise. In such group worship, meditation and conference numbers would cease to count so much and those intimacies which have always lain so near the heart of religion and neighborhood life, making them one on the noblest of levels, might not only be preserved but enriched. Again leadership is the key and we lack the inherited disciplines and the spiritual sensitiveness which make a meeting of Friends so beautiful in its silences and often so helpful in its speech.

But our young people are being trained in group life and one can conceive a ministry released from the burden of patterned preaching which might, in the administration of a fellowship of groups, become a source of unexpected power. I do not know how such groups could find a contributive meeting place, but surely there are homes in every community which might replace half-empty spaces with warmth and light and nearness.

There would need to be group liturgies which would take account of the situation and needs of such comradeship. Amboy is not much excited about either faith or order. Its faith is the inherited Protestant evangelical faith —dimmed a little perhaps and phrased in words worn smooth by long repetition, but sincerely held. If the wonted words are left out they are missed. The principal difficulty of the most inadequate churches is to get a minister with any kind of ordination. Their concern for the communion is to get it administered at proper times with proper church officers to serve it.

There are two ways of looking at Amboy. It is, if you please, a survival of a dated, frayed out Protestantism, with no future save in the social and economic recasting of vast regions in the United States and an entire recasting of American Protestantism itself. And these may be the strategic lines. From another point of view Amboy is one source in the hinterland of our religious life from which our larger churches are continually fed. Amboy church is always dying that Syracuse and Rochester churches may live. Without its sacrificial contributions they could not maintain themselves. It keeps community life sound and good; it is, to use a significant but unpopular word, a "cell" of friendship, faith, neighborliness —the Kingdom of God. It might, without pressing the argument, furnish the most searching evidence of the rightness of our economic, social and spiritual life—of the soundness of our secular and ecclesiastic statesmanship. If it is well with Amboy, all the Amboys, it is well with the republic and the church—or else.

BOOKS

The Papacy in History

THE VATICAN AS A WORLD POWER. *By Joseph Bernhart. Translated by George N. Shuster. Longmans, Green & Company, $4.00.*

ALREADY widely known in its German original, this important interpretative history of the papacy will gain a vastly extended audience through Mr. Shuster's faithful and brilliant translation. On the morning of the day on which this review is being written, a new pope was crowned. There have been few moments in the past four hundred years when so many people were interested in knowing just what the papacy is and what it will be and do in the days that lie immediately ahead. It is truer of the papacy than of most institutions that the best way to judge what it will be and do is to learn what it has been and done. No course of study or reading in that field is even moderately adequate that does not include a survey of it through Roman Catholic eyes; and no book meets that need more satisfactorily than this one, written by a competent Catholic theologian and translated by one of the most eminent and scholarly of American Catholic laymen.

It is, naturally, apologetic history. It is based on the presupposition that Rome's claims for itself are true and that the authority which the papacy exercises was divinely committed to it. One may fairly say that its purpose is not merely to convey information but to dispose the reader to a favorable attitude toward these claims. But if it is propaganda, it is of the highest class and without the implications of blind partisanship which the word often unwarrantably conveys. The author may be a propagandist, but when he writes history he writes as a historian. He does not paint his picture in whitewash. Here are no such unctuous and edifying fictions as another eminent Catholic authority's "We may thank God that *all* the popes have been holy men." Bad popes are called bad and weak ones weak. The tenth century was a shameful time. It was "masterly intrigue and shameless vote-buying" that led to the election of Alexander VI, whose "adulterous union with a Roman noblewoman, whom he loved better than any other woman who had bestowed her favors upon him," brought him four children. Gregory XVI was "the creature of Metternich." The administration of the Papal State in the first half of the nineteenth century is described as shamefully tyrannous and incompetent, as indeed it was.

As to the inquisition: "The idea of force, which had borne the papacy a long way and boded no good ending, had meanwhile gained the upper hand in the realm of morals. . . . More brutal by far than any persecution of Christians under the Roman Empire, the inquisition became the scandal of the papacy and of its spiritual and temporal aids. . . . There is not an iota of His law which affords an excuse for the barbarities of five long centuries." There is no evasive shunting of the responsibility upon secular rulers; the blame is laid upon the church, and specifically upon the popes, especially Lucius III, Innocent III, Gregory IX and Innocent IV. And later: "To the inquisition [Urban VIII] allotted the power with which it blackened itself for all time by permitting its lawyers to interfere in the rights of the inquiring reason: Galileo, threatened with torture, renounced as erroneous his defense of the Copernican system."

These are but a few scattered citations to indicate that the author, though a defender of the church, is not an apologist for everything it ever did; though a champion of the papacy, not the hagiographer of all the popes. He does not, of course, lay his chief emphasis upon these things. It may be added that he gives a rational account of the gradual rise of the bishops of Rome to their place of prominence, and that he is rather surprisingly vague about the relation of Peter to the Roman church.

There are many points upon which the author's interpretations do not coincide with the reviewer's. He sees the papacy's gradual acquisition of power and the church's assumption of authority over the civil state and over the minds of men as the working out of a divine plan; I see it as the most colossal usurpation in history. He thinks the suppression of freedom of thought was necessary to prevent the total collapse of civilization; I think it brought far worse disasters than it averted. As to certain details, Frederic II is not fairly treated—but he seldom is. That Abelard "seemed almost like a puzzled boy" before Bernard at the synod of Sens is a rather too summary writing down of the ablest mind of his age in comparison with one who may have been a pillar of orthodoxy but was scarcely a giant in intellect. The age of the Reformation contains much controversial material about which opinions may reasonably differ. It would certainly have been worth while to note, in a book on "the papacy as a world power," how completely the papacy ceased to be a world power at the end of the Thirty Years' War when, for the first time, the papal pretensions to preside over international relations were openly flouted by Catholic powers. Criticism of the Jesuit order before its suppression in 1773 is unusually frank; but the statement that the brief of Clement XIV "gave the whole measure the appearance of a step taken in the interests of ecclesiastical diplomacy," rather than an expression of his own adverse judgment on the order, is not borne out by the text of the document. The story of Italian unification and the loss of temporal sovereignty seems rather an *ex parte* interpretation from the Vatican side than a completely objective account. The Syllabus of Errors is defended. Full discussion is not given of events after about 1900 and there is mere mention of the Lateran accord which was current news when the book was written.

Many paragraphs are worth pondering; among them, this from the chapter on the thirteenth century but equally applicable to the twentieth:

> The cosmos of the Catholic Church is a perfect coordination of antitheses which hover in constant tension, maintaining themselves and mutually softening one another. In it the rights of the divine and the human, of the temporal and the timeless, of the soul and the intellect, of freedom and subservience, of mastery and service, tend like spokes of a wheel toward the point of rest at the center, in which all the energies moving in and out part company and join forces alike. It is just this fullness of life in balance which makes the church a cosmos. But the separate energies which it embraces and fosters, harnessing each to the rest, are always in conflict when seen as historical realities. Each wishes to be alone and to dominate. In addition it always seems right at any given moment that one certain idea should be emphasized above all others. Therefore it is eminently natural that as a rule the richest and most active eras are those which most violently oppose the church's system of doctrine and life.

So one may wonder what idea Pius XII will "emphasize above all others." With Innocent III it was the idea that the authority of the pope was like the sun and that of

earthly rulers like the moon. Leo XIII, we are told, erected a monument to Innocent, "who served him as a revered model." Pius XII was crowned this morning with the phrase, "father of princes and kings, ruler of the world." As Bernhart says in his final chapter, "Rome can adapt itself to conditions but it never concedes a point."

W. E. Garrison.

Antidote to Humanism

Modern Humanism and Christian Theism. *By Elias Andrews. Zondervan Publishing House, $1.50.*

HERE is a steady flow of reasons obviously advanced to discredit modern humanism and to vindicate Christian theism. Few weaknesses of the opponent's position have escaped the author's penetration. Unfortunately, the range of approach is so extended as to leave the author, in turn, an easy mark for attack.

The work is arranged in four sections. A racy review of humanism past and present is followed by a discussion of the modern types of humanism. Preferring convenience to the strictest accuracy, the author deals with the movement under the following headings: philosophical, religious, scientific, psychological and literary humanism. Modern humanism is then appraised in the light of Christian theism. The volume closes with a plea for a Christian, theistic humanism.

Full cognizance is taken of the forces contributing to the rise of modern humanism. These, however, in the author's opinion, did not warrant the departure taken nor justify the humanist's present position. This he undertakes to prove. Humanism is lacking as a philosophy of life; conversely, Christian theism is at once reasonable and adequate to meet all human needs. The redemption of the race requires faith in a personal God, a supernatural order, revelation, an objective reality of values, the incarnation, Calvary and personal immortality. Arguments old and new are furnished in favor of these tenets of faith, fortified by numerous quotations from scientific and religious leaders. The tenet under consideration is, in most cases, given a content far removed from traditional persuasion and more compatible with modern thought.

The existing rift between theist and humanist is not likely to be lessened by the present volume. It contains too much of a controversial nature to recapture the allegiance of those who have already discarded traditional Christianity because of its failure to satisfy their intellectual and spiritual needs. Far from reconciling their differences, the natural reaction of the humanist will be to offer counter attacks—effort which could be more profitably expended in an endeavor to Christianize human life and relationships.

The case for Christian theism has in Professor Andrews a clear, forceful advocate, whose range of acquaintance with authorities in their several departments of research is wide, and whose earnestness bespeaks convictions at once deep and definite.

William E. Hammond.

Books in Brief

Through Embassy Eyes. *By Martha Dodd. Harcourt, Brace & Company, $3.00.*

As daughter of our recent ambassador to Germany, Martha Dodd had a ringside seat for the nazi spectacle during more than four years. Her own zestful personality, reportorial acumen and frankness of expression combine to produce some unusual "angle shots" through the candid camera of her eyes. Practically everybody of importance in the German scene comes into the picture. She went out dancing and night-clubbing with the chief of the secret police. Hanfstaengl, generally referred to as "Putzi," is an "ecstatic and towering jitterbug," who always "left the piano crumpled and exhausted, not to mention himself and the listeners, and the rooms of the embassy reverberated with sound for days afterward." He wanted to introduce her to Hitler, and did, because—"Hitler needs a woman. Hitler should have an American woman—a lovely woman could change the whole destiny of Europe. Martha, you are the woman!" But nothing came of it. Originally prejudiced in favor of the nazis, Martha found her attitude gradually changing. She went much with the foreign journalistic group. Fraternizing between nazi officials and the foreign press ceased after the purge. There are vivid pictures of the destruction of German cultural life, the torture of the Jews, the liquidation of women. Members of the diplomatic corps are unflatteringly analyzed and embassy life is discussed with complete lack of reserve. For example: "No President can depend on the loyalty of career men." The rather fantastic idea that anti-New-Deal Jews in America are really pro-fascist leads on to the general conclusion that to "support Roosevelt" is the only way to avoid "opening the door to political and economic dangers that may weaken us sufficiently to fall into Hitler's plot for world domination." It is clear that Martha, like her father, does not suffer from the career man's lack of loyalty. Her indiscreet chronicle will enrage the Germans, but it is both interesting and informing.

Seasoned Timber. *By Dorothy Canfield. Harcourt, Brace & Company, $2.50.*

In this novel, as in any other by Dorothy Canfield, there is a quality of maturity and solid substance that puts it in the class of distinguished fiction whether or not it becomes a best seller. Through it speaks an intelligent and resourceful personality. The scene is a Vermont village in which the central institution is an academy. As a romance, the story has to do with the love of the middle-aged principal for one of his teachers who had been one of his pupils. Put thus baldly, that does not seem too promising a theme, but its skillful development, though perhaps excessively detailed, furnishes a framework for more important matters. What the novel is really about is stability of character, the rock-ribbed honor of Vermont, the ideals of American life and culture, and the fight that these must make against the influences of arrogant wealth, shoddy education and a low grade of social ethics.

English Folk, A Book of Characters. *By Wallace Notestein. Harcourt, Brace & Company, $3.50.*

Everybody knows that neither John Bull nor Mr. Chamberlain is "the typical Englishman" because, for one reason, no one figure can be generally typical of a nation. National character is a composite of many characters. Mr. Notestein's unique and highly effective method of building up a picture of English character is to portray a series of personalities through the centuries, individuals not important enough to be great figures in history but people about whom enough data are available for full and accurate delineation, and sufficiently diverse in time and type to illustrate the rich variety of human material that enters into the making of the national character. He begins with a farm laborer whose record is written into the Domesday Book, and follows with nobles, commons and clergy from Elizabeth's time to Victoria's. There is a sporting squire, and a "decayed gentlewoman," a yeoman, a shopkeeper's apprentice, and many

others. It seems that there ought also to have been at least one representative of the army or navy, and someone who would have reflected the British colonial interest. But it is a grand gallery of characters. The careful adherence to recorded facts and the literary skill with which the background materials have been developed are equally admirable.

BACKGROUND TO MODERN SCIENCE. *Edited by Joseph Needham and Walter Pagel. The Macmillan Company, $2.00.*

After two preliminary chapters, the first dealing with the Greek foundations and the second with scientific thought from Aristotle to Galileo, the remaining eight chapters deal with the developments of the last forty years in eight fields of science. The contributors are leading British scientists, including Sir A. S. Eddington, J. B. S. Haldane and W. L. Bragg. No effort has been made to cover all the main departments of science. For example, there is nothing about chemistry, or electricity, and little about the wonderful forces that flow from vacuum tubes. The material is, as the title accurately states, rather the background than the content of modern science. Each author is an expert of the highest rank in his own field.

THE WILD PALMS. *By William Faulkner. Random House, $2.50.*

The two stories in this book are presented alternately—a chapter of one, a chapter of the other, and so on. The contrapuntal idea, no doubt, but it is not carried out. One story concerns a sex-starved young physician and a semi-nymphomaniac sculptress who are grimly determined to give up all for sex—and do. The other deals with a convict who finds himself set free by the accident of a flood, has an obstetrical adventure with a wretched woman, and eagerly returns to the shelter of the prison. The convict is an "abnormal" character, drawn with great skill and understanding. Charlotte and the physician of the first story, however, are quite "normal"; they are self-willed romantics who rush into a passion as grand as any ever celebrated by Byron or Hugo. Mr. Faulkner's vocabulary of course differs somewhat from that of the great romanticists, and his long-winded style and his sometimes seductive and sometimes inept figures are a unique achievement.

I MARRIED A GERMAN. *By Madeleine Kent. Harper & Brothers, $3.00.*

Miss Kent's residence in Germany as the wife of a German socialist coincided with Hitler's rise to power. Her own experiences with nazidom were infuriating, those of some of her friends were tragic. But her purpose is not to describe instances of *Schrecklichkeit* or the workings of the nazi regime; rather it is to explain that regime; and she finds its causes in the character of the German people. They are a nation of brutes, cowards, hypocrites, bootlickers, snobs—intolerant, magic-ridden and superstitious. The "tortuous" paths in the German forests are "symbolic of the Teutonic instinct for dark, winding intrigues, the Teutonic inability to go straight to a goal." The Hitler government is what Germans want and deserve. Perhaps her contact with this people affected Miss Kent's vision. By allowing her hatred to blind her she puts herself into a class with Hitler and Rosenberg.

LEAVES OF GRASS. *By Walt Whitman. Reproduced from the First Edition of 1855. Introduction by Clifton Joseph Furness. Columbia University Press, $2.00.*

Copies of the first edition of *Leaves of Grass* are rare and precious now, chiefly because nobody would buy them then. In any good modern edition one can discover in footnotes the facts about the changes in the text and the copious additions to it since the first edition, but it is tremendously interesting to any lover of Whitman to be able to have this exact facsimile. This is the book which Emerson called "the most extraordinary piece of wit and wisdom that America has yet contributed." If that seems a shade ambiguous, there is no mistaking the sense of "I greet you at the beginning of a great career." Whitman had Emerson's letter printed for promotional purposes, and has been criticized for making advertising use of a private letter. Evidently he realized that the propriety of his act was doubtful, for he printed at the top of the letter "Copy for the convenience of private reading only"—and then scattered it as widely as possible. A facsimile of this letter is included in the present volume. The Facsimile Text Society is doing a great service in sponsoring the series in which this is number 47.

Books Received

Number, The Language of Science, A Critical Survey Written for the Cultured Non-Mathematician. By Tobias Dantzig. Macmillan, $3.00. That this treatise has now passed into a third edition, revised and enlarged, says something for the interest of laymen in mathematics as well as for the author's ability to write about it intelligibly as well as expertly. Its theme is the place of mathematics in culture and thought, historically as well as currently. It is a fascinating book for anyone who, without a technical training in the field, is yet capable of thinking mathematically.

The Good Pagan's Failure. By Rosalind Murray. Longmans, $2.40. (To be reviewed.)

Social Security. By Maxwell S. Stewart. Revised and enlarged edition. W. W. Norton & Co., $3.50. Originally published two years ago, this thorough study of the whole subject of old age pensions and related topics, and specifically of the social security act, has been brought down to date in this revised edition. It gives, on the whole, a favorable view of the act, though admitting the desirability of changes, including the abolition of the fictitious "reserve" and putting the system on a pay-as-you-go basis.

Henry Luke Paget, Portrait and Frame. By Elma K. Paget. Longmans, $3.00. The late Bishop of Chester (earlier of Stepney) "has been constantly spoken of as a saint," we are informed by the publisher, and his biography by his wife tends to confirm the estimate. She paints the portrait of a winsome personality in a frame of English ecclesiastical life.

A Testament of Faith. By P. G. S. Hopwood. Macmillan, $2.00. (To be reviewed.)

They Wanted to Live. By Cecil Roberts. Macmillan, $2.50. A not-too-heavy novel which ties on, by at least one common character, to the author's amusing *Victoria Four-Thirty.* It is a gay and clever story with a varied European background.

The Middle Passage. By Roland Barker and William Doerflinger. Macmillan, $2.50. The reviewer had decided to call this "a novel of violence and passion" before he noticed that the publishers describe it in exactly those words, doubtless with the advice and consent of the authors. Since we all agree, it must be true. A story of the slave trade could scarcely fail to be grim and lusty.

God in History. By Otto Piper. Macmillan, $2.00. (To be reviewed.)

The Logic of Modern Psychology. By Carroll C. Pratt. Macmillan, $2.00. (To be reviewed.)

Wine of Good Hope. By David Rame. Macmillan, $2.50. (To be published March 28.)

Down-East Duchess. By Ruth Blodgett. Harcourt, $2.50. (To be published April 6.)

The Living Thoughts Library: Montaigne, by André Gide; *Tolstoi,* by Stefan Zweig; *Thoreau,* by Theodore Dreiser; *Schopenhauer,* by Thomas Mann. Longmans, Green & Co., $1.00 each. Each of these volumes contains a somewhat extended critical and interpretative essay by the editor and about 150 pages of selections from the writings of the author under discussion. This much

will doubtless be enough for most readers, and it will be an enticement and an incentive to those who want more than selections. Other volumes are announced as forthcoming in this series.

The Jew and His Destiny. By Edward Hilary Moseley. Revised edition. Berne Witness, Berne, Ind., $1.00. An argument, chiefly exegetical, to prove that Jewry is about to become a greater and more prosperous nation than ever before.

Bernhard von Clairvaux. Zur Typologie des Mittelalterlichen Menschen. Von Olavi Castrén. University Library, Lund, Sweden. An academic study of the philosophy and theology of Bernard of Clairvaux. A 50-page index of Scripture passages referred to in Bernard's works indicates the extent to which he used the Bible, either for the source of his thought or for its confirmation. The content of this monograph scarcely justifies the latter part of its title.

Pale Horse, Pale Rider: Three Short Novels. By Katherine Anne Porter. Harcourt, $2.50. (To be published March 30.)

Youth Looks at Religion. By Arthur C. Wickenden. Harper, $1.50. (To be reviewed.)

Fighting Years, An Autobiography. By Oswald Garrison Villard. Harcourt, $3.75. (To be published April 6.)

Far Round the World. By Grace W. McGavran. Friendship Press, $1.00. Stories from many lands for juniors—stories that not only give pictures of people and places as they are but tell of efforts to make them more as they should be. Excellent missionary education material.

Saint John and the Synoptic Gospels. By P. Gardner-Smith. Cambridge, at the University Press; New York, Macmillan, $1.25. (To be reviewed.)

The Ten Tribes and All That. By N. H. Parker. Ryerson Press, Toronto, 75 cents. A scholarly critique of the double myth of the "lost ten tribes"—the myth that they were ever lost, and the myth that they have been found in Great Britain. The author bases his study on history rather than on prophecy.

CORRESPONDENCE

'War, But Not For Me'

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial note under this title in the issue of March 8 illustrates a tragic fallacy in the thinking of many people. To the Society of Friends it is a source of much sorrow that any of its members—we do not know how many—should share in the sentiment of the Quaker at Chengtu University who sanctions a war in which he himself would not take part. Surely this attitude must seem to the young men who would have to fight the war, as cowardly and as selfish as it is inconsistent with the religious and ethical principles of Quakerism.

Your editorial should be helpful in causing all your readers who are members of the little Society of Friends to put more intelligence and more conscience into their thinking about war and military preparations and threats. The Society's founders, as early as 1660, thought their way through to the conviction that "the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, *neither for the Kingdom of Christ* nor for the kingdoms of this world." They were not willing to break heaven's laws—still less to incite others to do so—even to achieve heaven's ends.

But far more important from the point of view of numbers and influence than its helpfulness to Quakers, your editorial should persuade members of our great sister Christian churches to consider whether not only Christianity but also ordinary fairness should not cause them to repudiate war. There does seem to be something inherently selfish and even cowardly for us older men (say above the age of forty-five) to advocate a war from which we know that age and physical disability would make us exempt.

The Ludlow amendment, providing for a popular referendum for or against war, is again being discussed in the Congress. Democracy, and perhaps a greater assurance of peace, make this right to vote on one of the chief causes of human misery entirely logical. But is it not also logical that all men above the military age should either vote against it, or not vote at all? Can any other course be just to the young men who are compelled to fight the wars which old men make?

Swarthmore, Pa. WILLIAM I. HULL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I deeply regret the statement of the British Friend in West China, as commented upon in your editorial of March 8, in which the Friend approved of an embargo even if it led to war, and I appreciate the fact that you did not let it slip past unnoticed. The trend shown has set in in many places, and I have known of a few other isolated instances among Friends; it should be reproached to prevent its growth as much as such prevention is possible.

I wish I might tell the Friend of a visit I had last week from a Japanese business man, a member of the Society of Friends in Tokyo. While here on business he is, in a humble but urgent way, seeking spiritual fortification against the hostility of his compatriots which he must again face on his return. I also wish the Friend might listen to the spirit of the appeals in America to place embargoes on Japan, which invariably build up prejudice and hatred that must eventually be washed out in suffering.

Friends Meeting, Brooklyn, N. Y. W. GLENN ROBERTS.

The Oxford Group's Name

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial about the name "Oxford Group" indicates incomplete information. The name was not chosen: it was given, like the name Christian, Methodist or Quaker. Because several members of the team that went to South Africa were Oxford University men the use of the term by others was natural. It has come to have definite connotation by the logic of events. Many large annual house-parties have been held at Oxford University, far more than at any other university center. Oxford is the name of a city where these meetings have been held as well as the name of a university. Geographically, chronologically and numerically the name "Oxford Group" is at least as accurate as the names of two publications, *Christendom* and The Christian Century, or the name of a communion, the Disciples of Christ.

United Church Publishing House, Toronto, Canada. GEORGE A. LITTLE.

The Pacifist and Sanctions

EDITOR THE CHRISTIAN CENTURY:

SIR: I believe that your editorial, "War, But Not For Me," in the March 8 issue raises the most difficult problem which Christian pacifists today have to settle. We are unable to take part in war ourselves, because of our Christian convictions. We know, however, if we are at all realistic, that our convictions will not be accepted on a national scale for many a long year. Our nations will act out of other motives, and the destinies of peoples will be profoundly affected. Is it not conceivable that between the really possible policies of our governments there can be a religious judgment, a decision as to which is better, which worse for the people of the world? This altogether apart from the participation of the pacifist in that policy?

You grant the relativity of your opinions regarding Christian pacifism in general, but concerning this specific and difficult issue you are certain. "There is neither Christian insight nor good citizenship," you say, "in a position which says, 'Let my nation go to war to punish the aggressor who I believe should be punished, but of course I, as a Christian, must not be expected to take part in the fighting!'" Is not your statement an unfair one, and must you not moderate your certainty?

I am a loyal member of the Fellowship of Reconciliation, and under no circumstances could participate in any war. But what troubles me is this question: what part must I take in furthering the best policy which there is a real possibility my nation may choose? I shall of course hope and pray that the impossible may become real, and my nation may voluntarily assume the role of a suffering servant; and I shall bend my every effort toward bringing this to pass. But I shall also hope and pray that, if this is not to be, my nation may take the best of its possible paths. Shall I, then, merely hope and pray, or can I take Christian action here also? I do not know. I certainly am not certain. I ask for advice and discussion, not dogmatic assertion, concerning this ambiguous position.

Pinehurst, Mass. WILLIAM CLARK.

Pensions for Churchless Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: A brother from Nebraska who withholds his name has said something of real import in your issue of March 8 anent your opposition to social security for ministers. Things, in fact, which have heretofore either been overlooked or ignored. I glory, therefore, in his candid statement, but am sorry conditions make it necessary for him to conceal his name and position, and even his denomination.

May I supplement his case by calling attention to yet another class of ministers who are unreached by the pension schemes of the churches? If so, permit me to remind you that we have thousands of ministers who have no pastorates, and if any pension plan reaches these men I have not heard of it. These men—many of them just as good and worthy as any of the men who are "in"—are getting older all the time; and, it seems to me, unless the government makes some provision for them, they face a tragic old age.

It seems strange to me, Mr. Editor, that your paper which was once so quick to see a problem in its entirety should so suddenly ignore important facts in a desire to make out a case.

Quincy, Fla. HARRY G. KENNEY.

Mr. Babson Asks Questions

EDITOR THE CHRISTIAN CENTURY:

SIR: The godlessness of nazism, the brutality of fascism, and the attitude of the Japanese makes us bitter and furious with them all. Many good Americans, however, who impartially read what the leaders of the above three countries say regarding so-called "democracy" are doing considerable thinking. They are asking if the desired goal may not be somewhere midway between the totalitarian state and the happy-go-lucky state.

Another thing: After recently reading the *Federalist,* published by the founders of this country, it is evident that what we call "democracy" they would call "mob rule." What we have today in the United States is just what they, in their constitutional setup, did their very best to avoid. May not this country be obliged to return to these original principles in order to save democracy?

Our "2000 Year Group" have been collecting available data on what conditions really existed in Jesus' time and what was the policy of the early Christian church in connection with existing conditions. It is evident that the political and economic situation in Jerusalem in those days was terrible beyond anything we can imagine. We therefore wonder why, according to the records, Jesus did not have more to say about those conditions and did not condemn them and the rulers of his day more constantly. We further wonder why, with his power to heal, he apparently healed only a very few.

Did Jesus believe that people must save themselves and that he could help people only as they repented of their sins? If so, this means that people today cannot be saved either through a dictatorship or through our democracies as now set up. Of course, the unfortunate should be aided, as explained in the Parable of the Good Samaritan, but should people be aided *en masse?* Apparently when Jesus was asked who was his brother he replied: "Whosoever doeth the will of God." Furthermore, his promise of food and clothing (Matthew 6:31-33) was given only to those who "seek first the kingdom of God and its righteousness."

I am no theologian but I wonder if we church people by courageously taking this middle ground cannot lead the world out of its present mess? I certainly believe that the conference which Dr. Palmer suggested might show that both *nazism with its gang* and *democracy with its politicians* are wrong. Freedom is fundamental; the individual is sacred, and the unfortunate should be aided. Is, however, the slogan, "No one shall be permitted to suffer," irrespective of how he lives, sound? Is it in accord either with the laws of nature or of God? I do not know; but perhaps some of your subscribers may be interested in discussing the matter.

Babson Park, Fla. ROGER W. BABSON.

Dr. Macartney's Article

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Clarence Edward Macartney rejoices to see a modernist confess the faults of modernism. Some of us would rejoice to see him and others of his theological persuasion confess the shortcomings of fundamentalism. Modernism is humble enough to confess its sins, but an expression of humility on the part of fundamentalism is long overdue!

Fremont, Nebr. BENJAMIN B. BAIRD.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Dr. Clarence Edward Macartney was the best that I have seen in The Christian Century. One's heart is "strangely warmed" by Dr. Macartney's strong stand. Here is a man whose convictions and teaching are founded upon the impregnable rock of revelation, not upon the shifting sands of fallible speculation. He wrote that "one had to choose between redemptive and biblical Christianity and that vague, inchoate mass of emotionalism and pseudo-intellectualism and barren secularism popularly called 'modernism.'" Concerning his choice, we have not been left in doubt. His is a trumpet with no uncertain sound. We can agree, and heartily, with a well known modernist that "old-fashioned Christianity . . . did, at its best, put granite into the characters of men."

Rock Hill Presbyterian Church, Webster Groves, Mo. EDMUND A. KORNFELD.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Macartney in his article, "Warm Hearts and Steady Faith," seems to engage in some very loose thinking on the issue of war. He asserts that "the attempt to identify the Bible and Christianity with the out-and-out pacifist position is without warrant of Scripture and without warrant of common sense." It appears, however, that it is not without the warrant of early Christian practice, as both Harnack and Cadoux have shown. The latter in his volume, *The Early Christian Attitude Toward War,* says that "no Christian ever thought of enlisting in the army after his conversion until the reign of Marcus Aurelius (161-180 A.D.) at the earliest." He further states that with only one or two known exceptions no soldier remained a soldier after uniting with the church.

It is these early Christians that Dr. Macartney so warmly praises in the very next paragraph of his article. These were the people who wrote the New Testament Scriptures and interpreted them in their daily living with "common sense." How then can he conclude that there is no warrant for the out-and-out pacifist position?

Dr. Macartney laments the "much loose pulpit talk about the destruction of civilization, as if the moral and spiritual elements in civilization could ever be destroyed by war or violence. Only one thing could ever destroy civilization and that is the disappearance of Christian hope and Christian conscience, the distinction between right and wrong." But is that not precisely what war does? War invariably rounds out its program by conscripting the Christian conscience.

First United Brethren Church, Westerville, Ohio. J. STUART INNERST.

NEWS *of the* CHRISTIAN WORLD

Anderson Incident Stirs Washington

Citizens Protest Affront to Negro Singer —Victory Seen in War on Underworld—Dr. Stokes Resigns

(Correspondence from Washington)

WASHINGTON, D. C., March 8.—The Marian Anderson incident has thrown Washington into a dither. Washington has no Jim Crow law and the segregation of the races, except in the public schools, is prescribed only by custom. Refused the use of D.A.R.-owned Constitution Hall, the largest auditorium in the city, Miss Anderson's sponsors next turned to Central High School auditorium and asked if their star might appear there. No indeed, declared the school board! We have high schools for the Negro race and they have auditoriums; let her be heard in one of these. Thereupon a protest meeting was announced to be held in Mt. Pleasant Congregational Church, but objection was raised even against this as a place of meeting and accordingly it was transferred to a colored church of the same denomination.

As an outgrowth of this meeting indignant citizens of both races descended upon the school board and asked for a reconsideration of the vote. Rumored pressure from certain high-ups on Capitol Hill together with the earnest plea of citizens resulted in a reversal of the previous vote. Coupled with this apparently grudgingly given permission however was the statement that this was in no wise to be considered as establishing a precedent. Now the local sponsors are debating whether they want to accept the board's offer or not.

* * *

Gambling Lords Meet Setback

What happened in New York when Jimmy Hines, the policy racket collusionist, received his setback at the hands of District Attorney Dewey, has happened on a somewhat smaller scale in Washington. Mention has been made previously in this correspondence of the notorious Warring brothers, experts de luxe in the business of fleecing the public through the numbers game. When they were tried for income tax evasion, the jury disagreed. Scarcely had the second trial got under way when Justice Laws, who was trying the case, began to hear disturbing rumors of jury tampering. Immediately he declared a mistrial and started an investigation. What he uncovered all but stunned the community. Not only was Emmitt Warring convicted of attempted jury bribery, but a deputy marshal go-between and three others, one a juror, were proved guilty and sentenced to prison terms by Justice Laws. Thus these three notorious gamblers will face their second trial under a decided handicap. The deputy marshal, who admitted that he had been playing the numbers game himself, will spend most of the coming 12 months in quiet seclusion. In this connection it might not be amiss to add that Justice Laws is the teacher of a large men's Bible class in the Mt. Vernon Place Methodist Church.

* * *

Churches Continue War On Underworld

Through its committee on civic affairs, of which the indefatigable Wilbur La Roe is chairman, the Washington church federation continues to carry on relentless warfare against underworld activities. Big shot gamblers—and there were 15 of them operating here, each conducting his own establishment—have one by one been run to cover, until now a lonesome two remain. The rest are behind the bars or underground, put there by rival gangsters. With the Warring star now in eclipse, it would appear that the decent element is finally catching up with the outlaws.

The federation, together with its subsidiary the Woman's Council, is in the midst of its annual budget raising, hoping to secure a necessary $23,000 with which to promote the ever growing federated work.

* * *

Canon Stokes Retires

Dr. Anson Phelps Stokes, canon of Washington Cathedral for 15 years, has announced his resignation from that post. He retires to New England quiet where he hopes to finish the writing of two books, which the pressure of work in Washington gave him no opportunity to complete. Canon Stokes has been a leading spirit in the effort to bring about a better understanding between the races and also among Protestants, Catholics and Jews.

* * *

Presbyterians Confer On Harmony

Presbyterians, north and south, seem to be carrying on a flirtation which presages genuine love-making. Representatives of Presbyterianism, U.S. and U.S.A., met in this city recently to see if by any chance they could dwell together in peace and harmony. Just how far negotiations went is not known to this writer. But that conferees should come together is hopeful and encouraging. Washington, which does not have as many marriages since the three-day interval between application and issuing of licenses was inaugurated, would love to establish itself as a religious Gretna Green where interdenominational wedlock might frequently be celebrated. The Presbyterians have stirred hope within us.

W. S. ABERNETHY.

Nazis Close Munich School Of Theology

The London *Catholic Herald* reports that nazi authorities have closed down the Catholic theology faculty of Munich University on the ground that Cardinal Faulhaber, Archbishop of Munich, interfered with non-ecclesiastical affairs by "forbidding students to attend lectures" by a priest-professor who has been used by the nazis in their campaign for the abolition of Catholic schools, and has attacked Cardinal Faulhaber and urged Catholics to send the children to nazi schools.

Interracial Talks Bring Fellowship

Cleveland's Race Relations Week Meets Success—Ban Put on 'Bingo'—Youth Experiment in Church Drama

(Correspondence from Cleveland)

CLEVELAND, March 14.—Much favorable comment has followed the crowning event of Race Relations Week in Cleveland—a dinner featuring a "public conversation" by four prominent Toledo leaders. Although it was attended by only about 100, almost equally divided between whites and Negroes, and was held on Wednesday evening when church night programs prevented many who had been invited from coming, a spirit of interracial fellowship was developed which should help relieve tensions in a complex urban population.

The dinner was one of several fostered by the race relations committee of the Ohio council of churches. Rev. Harlan M. Frost, executive secretary of the Toledo council and chairman of the state committee, was in charge. The necessity for working out some of the church's own internal racial problems, while it preaches Christian attitudes to others, was one of the clear implications brought out in the general discussion provoked by the "conversation." The Cleveland fellowship has been meeting monthly, specializing in discussions of interracial successes.

* * *

Police Crack Down On 'Bingo'

"Bingo," which has been flourishing as a popular gambling medium for social and charitable purposes in Cleveland, will no longer be allowed under permits issued by the department of public safety. Several permits have been revoked following police raids on clubs. Apparently the game will continue under church and purely private auspices. One of the problems of the Protestant churches has been how to oppose effectively other forms of gambling while religious organizations relied on "bingo" for income. Few, if any, Protestant churches have been involved. The ministerial association more than a year ago asked that churches be not exempted under any general ban of the game.

* * *

School Administrators Stress Democracy and Realism

For more than a week Cleveland has been going to school to nearly 15,000 public school administrators and vocational guidance directors, in annual convention here. From reports of public addresses and discussions, it is evident that these educational authorities are also baffled by the problems of how to keep democracy alive and healthy and how to meet the demands of a new generation clamoring for realism in preparation for employment which is not easily to be found. There was much discussion of methods for detecting propaganda and separating it from useful information. There

was recognition of the place of spiritual content in preparation for leadership and achievement. But convincing answers to these problems were still lacking when the conventions adjourned. Noteworthy features on the program were a section on vocational counseling in the church and another for deans in church-sponsored colleges.

* * *

Young People Demonstrate Religious Drama

A new method for improving the quality of dramatic productions in the church was tested and approved last night when youth groups from Franklin Circle Christian and Antioch Baptist churches presented one-act plays in Eldred Theater at Western Reserve University. Dr. Barclay Leatham, director of the theater, who was one of three judges, assisted in a critical discussion of the work of the two groups at conclusion of the program. Some 50 such church dramatic groups are to be found in the city. The demonstration was arranged by the drama committee of the Cleveland church federation, of which Rev. Howard B. Withers is chairman.

* * *

Fire Destroys Rare Data At Hiram College

In its second disastrous fire inside of five years Hiram College lost its observatory, telescope and rare data on phonetic literature when the Teachout-Cooley Memorial Library was destroyed Feb. 12. The phonetic records had been compiled by Dr. John S. Kenyon, an international authority on pronunciation. The college administration building, since replaced, was destroyed by fire in Nov. 1934.

* * *

And So Forth

Rev. Franklin D. Butchart, for five years associate secretary of the Cleveland church federation, has resigned that position to accept the district directorship of the Save the Children Fund. He began his new work March 1. He will retain a pastoral relationship with Glenville Christian Church, Cleveland.

Cleveland is making extensive preparations for its Post-Madras Conference, March 21-22. Dr. Edwin McNeill Poteat is chairman of the sponsoring committee, which has invited attendance from churches throughout Ohio.

O. M. Walton.

Episcopal Church Faces Large Deficit

Presiding Bishop Henry St. George Tucker told the National Council of the Episcopal Church at its annual meeting that the church faces a deficit of $300,000 for the year 1939. He explained that income from invested funds had decreased and that income from lapsed balances was much less than had been anticipated. Also there is a decrease of $70,000 in expectancies. He said there were two courses open to the council: to make reduction in activities or to raise the deficit by an emergency appeal.

Large Increase in Eastern Cooperative Business

The Eastern Cooperative Wholesale reports that its 1938 business rose to $717,000, which is 34 per cent ahead of its business for 1937. The Eastern Cooperative expects a sales volume of a million this year.

Significant--Timely!

THE METHODISTS ARE ONE PEOPLE

By PROF. PAUL NEFF GARBER

Now that Methodists are one again, men are asking: *Why did they separate? How were they united?* Clear, concise, and complete are Dr. Garber's answers to these questions. Without bias or reproach he presents the historical, social, economic, and religious causes leading to the schisms and divisions of early days, and the subsequent dark years of strife. He traces then the trend toward organic union, explains the issues involved and the unsuccessful attempts, and gives account of the final acceptance of the Plan of Union.

The Contents: Christianity in Earnest. Divisions Over Polity. Other Factors Divide Methodists. The Dark Era. Fraternity and Federation. Shall the Methodists Unite? Making the Plan of Union. United Methodism Faces the Future.

Professor of Church History at Duke University and Vice-President of the Association of Methodist Historical Societies, Dr. Garber is well equipped for such a work. He has published historical documents of great value, and is a leading authority in the field of Church history.

"An informing and readable book, valuable to the layman as well as to the student of history. Dr. Garber has a keen sense of proportion."—*Dr. James H. Straughn.*

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"The study of the nature and power of the Holy Spirit, followed by a series of meditations, strikingly unusual in content. It is one of the best of the new books for Lent."—*Living Church.* **$1.50**

WHY BE GOOD?

By JAMES REID

To the familiar question *Why not do as I like?* this author sets forth answers which meet certain deep spiritual needs. Every person who reads the book will think with new concern of the importance of *real* goodness in each individual.

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By WILLIAM C. SKEATH

This "illuminating interpretation of the sayings of our Lord as he hung on Calvary's cross . . . could only be achieved by one who has himself sat for real meditative periods within the shadows of the sacred hill."—*Watchman-Examiner.*

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"In graceful literary style, with persuasive illustrative material and with incisive spiritual insight, Prof. Atkins describes man as a 'seeker.' The quests on which he is embarked include: (1) the prophet's quest for the will of God in history; (2) the thinker's quest for intellectual integrity; (3) the moralist's quest for mastery over time and chance; (4) the quest of the 'divided soul' for redemption; (5) the quest for an assuring authority; (6) the quest for a social order in which spiritual values can be reestablished."—*Religious Book Club Bulletin.* **$2**

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Trek of Tenant Farmers Begins

Iowa's Rural Population on the Move—Honor Churches for Leadership in Rural Areas—'God's Acre' Plan

(Correspondence from Iowa)

DES MOINES, March 8.—The annual trek of tenant farmers has just occurred. Usually March 1 is "moving day," but this year the migration was held up a bit by a heavy snowfall. Iowa is the leading agricultural state. In 1937 this prestige was lost to Texas and California, but the 1938 agricultural income of $547,611,000 puts Iowa again in the lead.

There are about 275,000 farmers in this state, and of these about 40 per cent are tenants. This means a considerable instability of rural population, for a large percentage of these tenant farmers move every year, and a still larger proportion remain on the same farm only two years. This migration in Iowa is much less than in some other states; indeed, less than the average for the nation. In the nation at large, 18 per cent of farm families move annually; the Iowa figure is 13 per cent. The figure is highest in the southwest, reaching 28 per cent in Arkansas, Oklahoma, Texas and Louisiana; and lowest in New England, with only 6 per cent.

* * *

State Introduces New Lease Forms

The Iowa figure of 13 per cent is for all farm families. About 20 per cent of tenant farmer families move yearly. The state has a Farm Tenancy Committee studying this problem. The extension service of the State College has, among other things, devised a new form of lease in which cumbersome legal language is replaced by "plain, everyday" wording. The demand for these leases has been large and more than 6,000 have already been distributed. Insurance companies owning farms are also revising their lease forms. One feature of the new leases is extension of the notification period to five or six months. The object of the whole movement seems to be so to adjust conditions that the better tenants will remain for long periods.

* * *

Effect of Migration On Church, School

The social bearing of all this is quite apparent. Imagine the effect upon such institutions of community life as school and church. It was the writer's privilege to listen, some time ago, to an address on this subject by Dr. T. W. Schultz, of the State College. Dr. Schultz told of addressing a convention of rural teachers in the northwestern part of the state. He asked various teachers: "How many children have you in your school? And how many of these same children will be there after March 1?" The figures were something like this: 18 now, 14 will move away; 20 now, 16 will move.

* * *

Rural Churches Honored For Leadership

In this connection, it is of interest that thirty-odd rural churches of this state were recently awarded certificates by the Iowa Christian Rural Fellowship for outstanding merit in rural leadership. About half these churches are in areas where this problem of shifting population is most acute. For example, the Friends Church of Indianola received such an award, although in that county (Warren) 45 per cent of the farm tenants had not been on the place more than two years. The Bear Creek Friends Church, near Earlham, and the Methodist Church at St. Charles received awards, though in their county (Madison) the corresponding figure is 43 per cent. Another is the Forest Chapel United Brethren Church, near Anamosa, and in that county (Jones) only 47 per cent of the farmers own the land they operate.

* * *

Supporting the Church In Rural Areas

An interesting rural life feature in this state is the "God's Acre" plan. This is, essentially, the setting aside of one acre on a farm for raising corn to be sold for the church. The Corwith Methodist Church recently paid off a $2,000 mortgage by this means, and several other churches in the north central section of Iowa have benefited by the same plan.

* * *

Iowa Friends Aid Jewish Refugees

Iowa Friends are cooperating in a nationwide movement in behalf of Jewish refugees. The property of an academy at West Branch, no longer operating as a school, is being turned over to such use. West Branch is the birthplace of former President Hoover, himself a Quaker. Here a limited number of refugees can be cared for.

* * *

Annual Convocation Of Ministers

The annual convocation of ministers has just closed its sessions. This year's program featured a visiting team from the Madras Conference, and they have made a wonderful impression. Dr. Herbert Willett of Chicago and Dr. Lampe of the State University of Iowa also made very fine contributions to the program, which had an unusually large hearing. The new officers of the convocation are: Rev. Frederick J. Weertz of St. John's Lutheran Church, Des Moines, president; Dean Seth W. Slaughter of Drake Bible College, first vice-president; Rev. C. R. Frankhauser of First Evangelical Church, Des Moines, second vice-president; Rev. W. J. Stewart of First Presbyterian Church, Grinnell, secretary; and Rev. W. M. Parsons of Des Moines, treasurer.

* * *

And So Forth

As these words are written, a delegation from this city is off on a unique mission. During the Civil War, a flag of Alabama was taken by a Union soldier and brought to Iowa. Recently the state legislature voted to return this trophy to Alabama, and a delegation has gone to present it. One of the members of this delegation is a veteran of the Civil War, now 94 years of age.

Rev. Jack Finnegan is resigning after five years as pastor of the Christian Church at Ames, to become director of religious education at the State College.

WARREN C. TAYLOR.

Britain Not Proud Of Franco Policy

Labor Protests Recognition of Rebel Government—Armament Goes On—Churches Fight Social Evils

(Correspondence from England)

LONDON, March 3.—The recognition of General Franco which was certain last week is now an accomplished fact, finally sealed, it is said, during the week end. Franco has promised no armistice. We have nothing but his general declaration of principle upon which to build our hopes. There has been in the closing stages no widespread resistance to the recognition. It was represented at the end as the alternative to prolonged and ineffectual bloodshed.

It would be a mistake to suppose that any but a small group take pride in this policy. There are many who do not forget the fact that we are now definitely taking the side of a party rebelling against the legally elected government. There is once more a sore feeling of humiliation.

The Labor and Liberal members in the House condemned the action as a deliberate affront to the legitimate government of a friendly power. Mr. Attlee made much —some of his friends think too much—of the final procedure; he accused the prime minister of misleading the House last week; hot words were used; but the attention paid to the final stages took from the discussion of the real matters at issue. Mr. Eden, it should be added, gave his support to the government, though his words of warning were grave.

* * *

Arming for Peace

It looks as if the totalitarian powers were working up a new crisis. The German leaders are following their customary methods. At the same time one of them declares that the German air force has no equal and is the terror of its enemies, and another vehemently complains that Britain and France do not see that it is as unfair as it is useless to compete with Germany in the air. This means submit to the terror! The declaration that the Germans will not be content till their 80 millions become 100 millions is one of those mysterious feelers with which we are familiar. So far as this country is concerned there is no sign that the pace of rearmament will be lessened. The total estimates for the year are now before us. The army will take £161,000,000, an increase of £46,000,000. The total national expenditure will be about £456,000,000, of which £350,000,000 will be met by borrowing.

* * *

Investment, Not Inflation

Those who remember 1931 are recalling the fact that the Labor government was overthrown on a charge of dangerous financial operations, of inflation in fact; but it is answered that this action of ours cannot be called "inflation"; it is said indeed to be a form of investment. So far as the defense measures here came under review this week, it is claimed that the voluntary scheme has been successful. Dr. John

Anderson denied the report that recruiting for national service had been a failure. The number of volunteers for A.R.P. is already 1,250,000. He also claimed that his department would reach in 1939 the condition planned for 1941. Mr. Ernest Brown, the minister of labor, made a similar hopeful report. The problem of the construction of deep bomb-proof shelters is still very much before us. In Yorkshire the West Riding County Council has actually sanctioned the expenditure of £2,000,000 for such shelters.

* * *

Radio Warns Against Drunken Drivers

On Saturday last there was a radio play by Mr. Patrick Hamilton, "To the Public Danger." Those whose business it is to report upon radio programs admit that it was a new experience. "One felt," says one critic, "all the horror of being whirled along in a car driven by a man so drunk as not to be safe, the horror of thinking that a cyclist had been killed in a collision, the horror of the semi-maudlin debate about going back to see what had happened, and, finally, the horror of the last headlong rush to disaster."

* * *

War Against Social Evils Goes On

It is a mistake to suppose that the resistance to the social evils of gambling and drunkenness is now negligible. The Christian Social Council's Committee on Gambling, for example, has published a report which shows that various forms of gambling—horse-racing, greyhound-racing, football pools and gaming machines—account for an expenditure each year of £350,000,000. Gambling, we are told by some observers, is a minor evil; but how are we to grapple with a major evil, the *Christian World,* able and spirited Sunday school weekly, inquires, if we become a nation of gamblers? It would not be true to say that we are that, but the evil is increasing in many open and more disguised ways, and there is much to alarm those who sincerely desire that "England may run well."

* * *

Fifty Years in a London Church

A celebration of unusual interest for free churches took place last week. The Baptist church in Ferme Park, in north London, celebrated its jubilee. It was happy in having as its preacher Dr. Charles Brown, its first minister, who till 1925 was the greatly beloved leader of a wonderful church. Dr. Brown is still with us, able to preach with all his customary grace and power. His successor, Mr. Henry Cook, who has just laid down his office to become general superintendent of the London Baptist churches, also did admirable work. He is to be succeeded by Rev. R. Guy Ramsey, who is known among the Baptist churches as another able preacher.

* * *

And So Forth

Rev. John Macdonald Richardson has been elected moderator designate of the General Assembly of the Presbyterian Church of England.

Farewell will be paid to Rev. F. W. Norwood next week at Bradford. Mrs. Norwood and he will also be the guests of honor at the City Temple. We shall greatly miss him.

EDWARD SHILLITO.

Is Social Credit Running Amuck?

Alberta Government Has New Scheme for Spending Public Funds—Premier Aberhart Ignores Attacks

(Correspondence from Alberta)

EDMONTON, March 10.—The social credit government of Alberta is now well into its fourth year, yet the only acts to which it can "point with pride," such as changes in the rural school system, extension of rural health services and improvement of some rural roads, have nothing at all to do with the platform upon which it was elected. Less and less is being said about dividends.

Mr. Aberhart, the premier, recently journeyed to Ottawa to ask that the boundaries of Alberta be extended to include all of the Northwest Territories lying directly north of this province. These territories, which are administered by the federal government, are incredibly rich in natural resources. It was believed that Mr. Aberhart planned to use that wealth in an effort to implement his promises of dividends. His request was refused.

* * *

Taxes Subsidize Credit Houses

The functions of the Credit Houses mentioned in the last Alberta letter have now been defined. They are to act as depositories for funds and as paying agents and are to provide collection services and transmit funds. Thus they will duplicate the functions of the chartered banks, except in the lending of money. The government would like its supporters to believe they somehow or other fulfill the election promises of social credit dividends, but it is evident that they are designed to undercut the business of the banks which Mr. Aberhart bitterly mistrusts.

These credit houses are subsidized out of tax money. The enabling legislation permitted a maximum of $200,000 for financing the scheme. People are waiting to see whether a larger appropriation will be asked for at the present government session, as Mr. Aberhart has expressed a desire to put one of these credit houses in every town and village of the province of Alberta.

* * *

Expect Collapse Of Scheme

Financial experts declare the plan to be top-heavy and, in the hands of such unskilled management, sure to come a cropper. The costs of operation will more than devour any direct income planned, and certain bonuses promised to shareholders, if paid at all, will have to be paid out of public funds. It is also felt that the scheme has many unconstitutional features, but no one is challenging these as yet as it is expected that it will collapse of its own weight before such action becomes necessary. Should an attempt be made to pay the bonuses out of the general income, action would certainly be taken. A government that has already defaulted in its bond obligations to the tune of $11,000,000 will

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not be allowed to throw the public funds around in that irresponsible way.

* * *

Is There a Blot on the Premier's 'Scutcheon?

From time to time there appears in the premier's own city a colored rag which devotes itself almost exclusively to vilifying both his personal and public life. In every issue I have seen it challenges him either to disprove its statements or to proceed against it in the courts. Hitherto Mr. Aberhart appears to have taken no notice of it, although he did his best to bridle the legitimate press whose criticisms sound like praise as compared with those in this sheet. While few sober-minded people attach any importance to its statements, they are loath to ascribe the premier's restraint entirely to high-mindedness.

* * *

Preparations for Royal Visit

Canadians are looking forward to the visit of our king and queen next June. One of the social credit divisions in our province has proposed a resolution asking that, at the time of the king's visit, a special session of the legislature be called to submit direct to the king for royal assent all legislation disallowed by the courts. Such a proposal reveals the greatest political weakness of our province: that many thousands of its citizens are ignorant of the character of British government, that the king has no such power as this request would imply, that our country is ruled as democratically as any on earth.

A. D. Miller.

Vanderbilt School of Religion

The Rural Church and Community Conference will be held at Vanderbilt University April 17-21. This conference succeeds the Rural Church school which for many years has been attended by rural preachers from over the south. This year the conference is sponsored and directed by a committee of leading churchmen of many denominations. The Cole Lectures will be delivered during the meetings by Dr. Albert W. Beaven. Other lecturers scheduled are Dr. William Adams Brown and Dr. Mark A. Dawber. Inquiries concerning the school should be addressed to Rural Church and Community Conference, School of Religion, Vanderbilt University, Nashville, Tenn.

Baptist Church Celebrates Jewish Festival

The Jewish festival of Purim was celebrated at Central Baptist Church, Hartford, Conn., early this month. Rev. John N. Lackey, minister of the church, states that this presentation of the story of Esther was intended "to move the people of our city to stand against movements that lead to persecution and stand for those things that make for good will and brotherhood."

Lutherans to Coordinate Welfare Agencies

Coordination of the activities of nearly 400 Lutheran welfare agencies throughout the country will be undertaken by the newly created department of National Lutheran Welfare of the National Lutheran Council, of which Rev. Clarence E. Krumbholz of New York is director.

New Confiscation Due in Germany

Financial Crisis Brings Threat to Church Property—People Disillusioned, But Without Leadership

(Correspondence from Germany)

Frankfurt-on-the-Main, Feb. 27.—Germany is passing through a very serious economic crisis the effects of which will be seen in the political, foreign relations and social spheres also. The dismissal of Dr. Hjalmar Schacht as Reichsbank president a few weeks ago did not remove the difficulties but rather served to bring them more clearly before the German people and the world generally. Those difficulties are fundamentally due to the refusal of the nazi leaders to face the fact that either the colossal *Wehrwirtschaft*—preparations for war emergency—must be considerably reduced and the extravagant building programs made to conform with the productive capacity of the population, or new and increased taxation must be introduced to finance it. The latter alternative was advocated by Schacht but rejected by the party leaders, though now less than one month after his departure direct taxation has been increased through a reduction in income tax allowances for childless families, households employing maids, payments of church taxes, etc.

* * *

Living Standards Lower

It is not simply the rearmament program which is responsible for the present financial situation. Even more responsible are all the attempts of the past few years to make this country prepared for a new totalitarian war in the economic as well as the military sphere. No figures are published here, but the building of new plants and factories for the home production of synthetic raw materials such as Buna (artificial rubber), for the exploitation of the poor quality local mineral ores and for experiments to obtain native driving fuels have all cost millions of marks. It is pure nonsense to declare—as do the nazis—that money is nothing and work everything and that nothing has really been lost; it is obvious even from this point of view that thousands of "units of work" have been thrown away on useless objects. The results appear in the immense burden of current debt which the reich is now carrying.

Such objects do not contribute much to the general happiness and no one can point to improved standards of living among the body of workers. There are 6,000,000 more employed today than in 1933, but the employed cannot buy for their wages the equivalent of what they could get six or seven years ago. Hence to quote each year the higher returns in the national income means nothing, except to the state, which takes back a larger proportion than ever of those incomes in taxation and "voluntary contributions." Germany's long- and short-term debts have decreased and its foreign debts have been considerably reduced through the fall in creditor currencies and other less creditable ways, but

its current liabilities to its own citizens in the form of bonds which they will one day find worthless through some direct or indirect form of confiscation, are increasing year by year.

* * *

Will Church Property Be Confiscated Next?

It is however a mistake to imagine that all this is going to lead to inflation in the near future. Nazis do not think in ordinary economic terms. They are constantly looking for new ways of getting money, whatever the effect upon the general moral or social life. And as long as there are new sources of revenue to be tapped the state will be after them. Today it is the Jew; tomorrow it will be the churches and the big landowners. Nothing was more revealing, as one listened to Hitler's last Reichstag speech over the radio, than the fact that the loudest cheers from the 855 deputies came when he dwelt upon the wealth now going to the churches.

The annexation of Austria and the Sudetenland has certainly imposed an additional financial burden upon the nazis, especially as regards exports and foreign exchange. Everything points to a continuance of this burden as long as present world market conditions continue. It would be euphuistic to describe conditions in these newly gained territories as improved. Reports from both Austrians and Sudetens show ever increasing discontent, especially in Vienna, where even the local nazis are among the ringleaders of open opposition.

* * *

People Want Peace

The reich today undoubtedly stands before one of the greatest turning points in its six-year nazi history. It cannot hope to outrival the democracies as far as rearmament is concerned, its need of foreign trade is obvious, and there are few objects it can obtain—e.g., return of its former colonies—without a resort to arms. In Spain it wants to see the anticommunist Franco in control, but Hitler will risk only German aviators and mechanics for this purpose and expects Italian troops to do the fighting. Hitler knows how opposed the German people are to war, and he would certainly not win them to any enthusiasm for such a war.

More important is the fact that ideologically the nazis have lost their hold on a large section of the population. Just as the opposition here lacks a new idea, so do the nazis. People are sick to death of hearing about the bolshevist menace. They want peace and cooperation with other countries.

* * *

Opposition Has No Leaders

So far as conditions in Germany are concerned, it is fair to say that there is greater unrest and uncertainty today than there has ever been under this regime. The workers are much disillusioned. They have to work 10 hours a day in industries vital to the state; they can be moved about from one part of the country to another and to any kind of work which the state declares to be of national importance, simply by order of Hermann Göring, the commissioner of the four year plan; and there is no possibility of protest.

Discontent is *passive;* it is nevertheless here. But it will not flame out into active resistance for two reasons: fear of the Gestapo and lack of leaders of the people. And the reason for this lies deeper. A counter-movement to have leaders must first have new ideas, but the Germans are still in the old "either-or" frame of mind, which in 1932-33 saw only the alternatives of communism or nazism, and today sees only nazism or chaos. Many of them will tell you this frankly in private conversation.

The general feeling of uncertainty extends to the question of war or peace. The German press may gull its readers into believing everything is in order, but when they hear of the colossal armaments which the democracies are now undertaking they know against whom these preparations are being made. German press attacks on President Roosevelt and on certain English and French statesmen indicate the nazi government's suppressed rage at the fact that these countries are beginning to rival the reich in its fanatical armaments program.

* * *

German Youth Disillusioned

Despite all their terrorism, direct and indirect, the nazis have not yet succeeded in breaking the spirit of the churches. Pastor Martin Niemöller is still in prison, other pastors are being arrested and deposed from time to time. The result is an increase in the zeal of the congregations for their faith. The failure of the nazis to settle the religious issue according to their ideas is but part of their failure to deal with anything which cannot be steam-

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rollered out by the concentration camp and other forms of persecution.

Even their proud boast that whatever the older generation may do and think, the younger will follow party bidding from inner conviction, is gravely doubted by those who move freely among German youth. What the nazis are rearing is a generation of cynics and skeptics who become all the more disillusioned as they see the nepotism which governs important appointments and reflect upon the qualifications of those who feel competent to condemn intellectualism without themselves knowing what it means. "Barren" is the word many a thinking young German has secretly written across the philosophy which professors who are mere place-men have been endeavoring to justify in the lecture halls.

* * *

Protestants Favor Separation Of Church and State

In the Protestant church one hears more and more voices in favor of separation of church and state despite all the financial hardships such a separation may involve. Undoubtedly this movement would receive much more support if it could be believed that such a break-away would mean greater freedom of expression and action for the church. But that is very much doubted. Whatever the legal status of the church, it would still be a crime to pray for peace. Roman Catholic opposition to the nazis has not lessened, and resentment has been increased recently by the tactless and cheap attacks upon the late pope.

A. S. EKER.

Predicts Early Decline of Nazi Power

James G. MacDonald, chairman of President Roosevelt's advisory committee on refugees, recently told an eastern conference of Jewish business organizations that "if I were a Jew, I should be more sure this year than I have been for the past five years that my people would stand, as they have so often in the past, by the open graves of their persecutors." Predicting the decline of nazi power, Mr. MacDonald asserted that "inherent seeds of destruction are always to be found in this sort of blind, savage tyranny."

Bishop Tucker Honored By Fraternity

Presiding Bishop Henry St. George Tucker of the Episcopal Church received the distinguished achievement award for 1938 from the alumni chapter of the Pi Kappa Alpha fraternity, which goes annually to its most distinguished alumnus.

Dr. Moffatt Will Teach at Drew

Dean Lynn Harold Hough of Drew Seminary announces the appointment of Dr. James Moffatt, of Union Seminary, as visiting professor of English Bible at Drew for the academic year 1939-40.

Catholics, Protestants Join in Good Friday Observance

Catholics and Protestants of Philadelphia will this year, as in past years, observe Good Friday under the leadership of the Citizens Good Friday Committee. Fifty radio talks will be given over eight stations, and business houses and theaters will be asked to close from 12 to 3 o'clock.

India Celebrates Independence

People of India Vow to Win Freedom from Britain—Chinese Discusses Nonviolence with Gandhi

(Correspondence from India)

TRAVANCORE, Feb. 18.—Independence Day was observed all over India on Jan. 26. In every city, town and village the people gathered together under the national flag and reiterated their resolve to win complete independence for their country and end the exploitation to which they have been subjected by Britain. In thousands of meetings, millions of Indian people with deep solemnity took the following pledge:

"We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth. We believe also that if any government deprives a people of these rights and oppresses them, the people have a right to alter it or abolish it.

* * *

Connection with Britain Must Be Severed

"The British government in India has not only deprived the Indian people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally and spiritually. We believe therefore that India must sever the British connection and attain *purna swaraj* (complete independence).

"We recognize that the most effective way of gaining our freedom is not through violence. India has gained strength and self-reliance and marched a long way to *swaraj* (independence) by following peaceful and legitimate methods, and it is by adhering to these methods that our country will attain independence. We pledge ourselves anew to the independence of India and solemnly resolve to carry on nonviolently the struggle till *purna swaraj* is attained."

* * *

Anglo-Indian Attitude Changed

The Anglo-Indians, who are of mixed European and Indian origin, have always been absolutely under British influence. They have kept themselves aloof from the Indian community and have enjoyed special privileges in matters of education and employment. But a great change is coming over this community, as is indicated by the statement made by Mr. C. E. Gibbon, founder of the Anglo-Indian Civil Liberties Association, who attended the Independence Day demonstrations in Calcutta. He said on that occasion: "It is hardly necessary for me to say that not only do I feel that India must carry on its struggle for freedom, but I am in full agreement that in order to attain this, we must do all in our power completely to wreck the Government of India Act of 1935 which no true and loyal son of India, irrespective of color, caste and creed, can or will tolerate. Let us prepare for the great and noble struggle that is ahead of us."

* * *

Chinese Discusses Nonviolence With Gandhi

Many of the delegates to the Madras Conference—Chinese, African, Latin American and others—have been seeing Mr. Gandhi and asking him questions. The reports of some of these interviews have been appearing in Mr. Gandhi's paper, the *Harijan*. The most interesting of these interviews is that of Dr. P. C. Hsu, professor of philosophy in Shanghai University, who said that eight years ago when Japan presented its 21 demands to China he was a bitter nationalist. After three years of contact with the work of the Fellowship of Reconciliation among the students, he changed his views and began to make a distinction between the Japanese people and the Japanese military machine. He became a believer in an international alignment of liberal elements.

* * *

Non-violence Not Effective

"I can say honestly," he told Mr. Gandhi, "that I have no feeling of hatred toward the Japanese people, but I feel their military system is an evil. I used to think that all that was needed to end it was education in truth. I had hoped that at Tambaram [Madras] a link between the two countries on the basis of mutual good will and peace would be forged. But I was disillusioned. I found that very little could be achieved immediately." He had tried too to establish peace groups as an agency for carrying on the peace work, but found that when confronted by a crisis they were reduced to impotence and could offer little effective check. "Our difficulty is that while sincerely believing in non-violence, we have not found a way of making it effective."

* * *

Faith Is Invincible, Gandhi Declares

"Should that present a difficulty?" exclaimed Mr. Gandhi. "A person who is overwhelmed by a particular evil of his time dives deep into his own heart for inspiration, and when he gets it presents it to others. Meetings and group organizations are all right. They are of some help, but very little. They are like the scaffolding that an architect erects—a temporary and makeshift expedient. The thing that really matters is a faith that cannot be quenched. Faith can be developed. Only, the way of its development and results differs from that of violence. You cannot develop violence through prayer. Faith, on the other hand, cannot be developed except through prayer. Non-violence succeeds only when we have a living faith in God.

"Buddha, Jesus, Mahomed—they were all warriors of peace in their own style. We must enrich the heritage left by these world teachers. God has his own wonderful way of executing his plans and choosing his instruments. When the Prophet and Abu Bekr were trapped in a cave they were saved from the persecutors by a spider which wove its web across the cave's mouth. All the world teachers began with a zero."

* * *

Can Love Be Organized?

Dr. Hsu raised another doubt. "We have

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isolated individuals who have the mind of Jesus, but because they are not united, not organized, theirs remains a mere cry in the wilderness. The question that arises in my mind is: Can love be organized?" Mr. Gandhi's reply was: "Organization in the orthodox sense may not be possible. But there is no bar to united nonviolent action. I am trying to show by a series of experiments that it is possible. It has its own technique."

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Great Cathedral Near Completion

St. John the Divine Will Be Ready for World's Fair—Protestant Post-Office Workers Form Religious Club

(Correspondence from New York)

New York, March 13.—The nave of the Cathedral of St. John the Divine was used yesterday for the first time for church services. Two thousand people were present. The Barberini tapestries, a crystal chandelier given by the Czechoslovak government in 1927, and candlesticks after Donatello have been utilized in the temporary chancel arrangements. Bishop Manning praised the cathedral as a symbol of unchanging existence in a world of turmoil. The work now being done in the crossing and choir will be completed in time to open the whole structure from entrance to altar for public worship during the fair. The length of the church, one-tenth of a mile, will be such that, as William Norman Guthrie of St. Marks-in-the-Bouwrie once said, a man standing in the back of the nave will not know whether the bishop at the high altar is a ladybug or a singing mosquito!

* * *

Temple of Religion Fund Still Incomplete

The Temple of Religion at the fair is also nearing completion. The exterior is up. Only $55,000 of the required $250,000 remains to be raised. As a result of a free luncheon for 850 ministers, Protestants, Catholics and Jews, 175 churches recently collected $5,000 for the project. The money came about equally from the three faiths. It can hardly be said that ministers or church people generally have sacrificed much for the temple, however much they may have approved of it as a monument to belief in God and religious tolerance.

* * *

Pacifists Reaffirm Their Stand

Three hundred people at the united pacifist conference at Labor Temple reaffirmed their "unqualified renunciation of all war, civil and international," convinced that they thus "serve the best interests of our own people and of mankind." They urged others to enroll in a pacifist organization and advocated total disarmament, the Frazier amendment making war unconstitutional, or, failing that, the Ludlow amendment providing for a referendum before waging war, the prohibition of export of war supplies to all countries at all times, a world conference and a democratic, nonmilitary world federation.

The Fellowship of Reconciliation, the New York state branch of the Women's International League for Peace and Freedom, the War Resisters League and the Society of Friends are the chief constituents of the conference. A. J. Muste, Dorothy Detzer, Prof. Douglas B. Steere, Haverford Friend, and Evan Thomas, wartime conscientious objector and brother of Norman, were the chief speakers.

* * *

Protestant P.-O. Workers Hold Corporate Communion

Protestant members of the post-office department have organized into a branch of the St. George Association, which now covers also the police and fire departments of the city. The Catholics have had their Holy Name Society for years and the Jews their Jewish Welfare Society. The apparent effect so far of the organization of these employees by religious groups has been to promote mutual respect. Following Catholic precedent 1,000 Protestant post-office workers in the association held a corporate communion at St. Thomas Church.

Begun a few years ago by the late William G. Ivie, Episcopal minister and chaplain of the police department, and greatly expanded by the present chaplain, A. Hamilton Nesbitt, pastor of St. Luke's Methodist Church, Bronx, the association has held its annual communions for the different branches in Episcopal churches where non-Episcopalians have been admitted freely to the communion. But in spite of the precedent of union communion services held in Episcopal churches in other dioceses, no way has yet been found in New York to permit other Protestant ministers to assist at these corporate communions.

* * *

Negro Appointed Police Chaplain

John Johnson, talented Negro rector of St. Martin's Church, Harlem, who was nearly elected council member in 1937, was appointed by the mayor a chaplain of the police department at $1,980 a year. The appointment was not recommended by the city-wide Protestant committee on chaplaincies and there was some question whether it was wise to appoint a Negro for 6,000 policemen of whom less than 128 are colored. But if any man can function acceptably in that situation, Mr. Johnson is that man.

* * *

And So Forth

Isaac Landman and Arthur B. Brenner conducted an institute on Judaism in the Eighth Avenue Temple House, Brooklyn, attended by Christian ministers as well as Jewish groups.

David McK. Williams, composer and organist of St. Bartholomew's Church, Mark Andrews of Montclair, and the massed choirs of First Presbyterian Church, the Church of the Savior and the Church of the Holy Trinity, Brooklyn, drew 750

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people out on a Sunday night to an inspiring service planned and promoted largely by Morris Watkins, organist of the Church of the Savior.

Charles K. Gilbert, suffragan bishop of New York, was one of a committee of seven who prepared a report adopted by the City Club advocating a system of compulsory health insurance to protect small wage-earners.

Among the 14 clergymen who have banded together to get a modern prison to replace the obsolete Raymond Street jail in Brooklyn are several Catholics and Jews, and Phillips Elliot, John Howland Lathrop, Moses Richardson Lovell, J. I. Blair Larned, Harold S. Miller, Charles W. Roeder, Alfred Grant Walton and Ben F. Wyland.

Frank Buchman arrived on the *Queen Mary*. He plans to form "moral rearmament training stations" in America and described the campaign "for a new moral climate" in England publicized by posters and milk-bottle tops stamped with its insignia.

BRADFORD YOUNG.

Seminary Students Plan Religious Drama Tour for Summer

Six students of Chicago Theological Seminary are developing a unique project in religious drama for next summer. Traveling by car and trailer they will visit summer conferences of the midwest and east and demonstrate the power of religious drama in church and educational programs, conducting discussion groups and teaching classes in drama, arts and crafts, etc. Their itinerary will include conferences from Iowa to West Virginia. Their plan is endorsed by the Midwest Commission on Christian Education as well as by the seminary. Conference leaders who are interested should address Robert Satterlee, 5757 University Ave., Chicago. The students are asking only their expenses.

Morris H. Turk, Congregationalist Leader, Dies at 71

Rev. Morris H. Turk, during his early career minister of Congregational churches at Natick, Mass., Los Angeles, Kansas City, Mo., and Portland, Me., and in recent years a minister at large, lecturer and author, died at his winter home in Los Angeles March 2, at 71 years of age. Dr. Turk had long led in movements for Christian unity.

Dr. Bowler Resigns from Baptist Secretaryship

Dr. W. H. Bowler, executive secretary of the Council of Finance and Promotion of the Northern Baptist Convention, has given notice of his retirement to take effect when the Baptists meet at Los Angeles in June. Dr. Bowler has held this important position for 15 years and as he has reached retirement age he feels that the responsibility should be given over to other hands.

Church Circulates Anti-Hatred Pledge

Rev. Frederick Druckenmiller, minister of Connecticut Farms Presbyterian Church, Union, N. J., reports that hundreds of members of his congregation have signed "League of Good Will" cards pledging themselves, "in an effort to combat the wave of hatred that is sweeping the world," to "refrain from saying anything that will harm any individual or any constructive organization."

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

I Was a Convict

(Barton McLane) (Repub) Old business man, after jail term for tax evasion, hires jail cronies and estranges stockholders. Dubious moments but policy finally proves sound. Too much improbability, low comedy and melodrama to make convincing plea for hiring convicts.

For A: Crude. For Y, and C: Doubtful value.

Little Orphan Annie

(Ann Gillis, Robert Kent) (Para) Cheap amateurish effort to cash in on comic strip. Annie sponsors prizefighter to make money to help neighbors. Crazy slapstick throughout, with women beating up hoodlums with rolling pins for climax.

A: Absurd. For Y: No. For C: No.

Long Shot

(Gordon Jones, Marsha Hunt) (Gr. Natl) Another racetrack story with some original turns in plot and fairly average acting. Plenty of track villainy as usual, but considerable human and "horse" interest gets the emphasis. Harry Davenport does the outstanding role.

For A: Fair. For Y, and C: Good of kind.

Pagliacci

(Richard Tauber, Steffi Duna) (G-B) Sincerely acted film version of famous opera, telling tragic story of jealousy and murder. Excerpts from original finely sung in English by Tauber. Photographically appealing, but final scenes in technicolor rather ineffectual.

For A, and Y: Good of kind. For C: No interest.

Peck's Bad Boy

(Tommy Kelly, Ann Gillis) (RKO) Hilarious adventures of youngsters at circus, complicated by animosity between hero and rival, fighting lions, slapstick comedy, circus acts, culminating in wild ride to camp for race which hero wins.

For A: Elementary. For Y, and C: More or less amusing.

Wings of the Navy

(Brent, de Havilland, John Payne) (Warner) Navy aviation's high ideals and serious activities at Pensacola and San Diego splendidly shown in experiences of three enlisted men. Mild romance included, with hero nobly giving up his fiancee to younger rival. Reasonable thrills.

For A, and Y: Very good of kind. For C: Probably good.

Yes, My Darling Daughter

(Priscilla Lane, Roland Young, Lynn, Bainter, Robson) (Warner) Finely acted, very "modern," highly amusing film from stage play, of daughter adopting trial marriage despite family opposition. All comes out well and "family sees the light." Notable character roles by all save hero.

For A: Very good of kind. For Y: By no means. For C: No

You Can't Cheat an Honest Man

(Fields, Bergen, McCarthy) (Univ) Fields, with all old tricks and few new, is crooked head of traveling circus, sheriff at his heels. Bergen and McCarthy are chief sideshow attraction. Rowdy slapstick, crazy adventures, and much Fields submerge flimsy plot.

For A: Depends on taste. For Y, and C: Probably quite amusing.

Best Recent Family Films:

Out West with the Hardys — Honolulu
The Duke of West Point — Fisherman's Wharf
The Lady Vanishes — Huckleberry Finn

Best Recent Films for Adults:

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Life Dances On — Edge of the World
Gunga Din — Stagecoach

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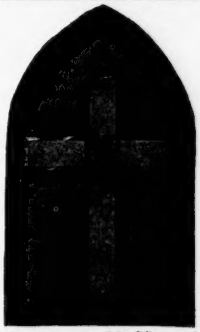

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